

**Seattle Faces the Christian Right**

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# **GayCommunity News**

THE WEEKLY FOR LESBIANS AND GAY MALES

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## **March Book Review**



**Lesbian Sex Books**





# GayCommunityNews

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March 30, 1985

Activists to regroup for next round

## Backlash Prompts Tabling of Seattle Law

By Stephanie Poggi

SEATTLE — A Fair Employment Ordinance in King County was returned to committee for further discussion on March 15, stalling a vitriolic campaign against gay men and lesbians, and giving local activists time to regroup for the next round.

The ordinance, drafted in cooperation with the Dorian Group, a statewide gay/lesbian civil rights organization, would have extended Seattle's employment protection to the entire county, establishing gay men and lesbians as protected categories, along with people of color, women, the disabled, etc.

After two days of highly charged public testimony, the County Council voted 6-3 to review the ordinance's enforcement mechanism in committee — a move generally supported by local activists.

"[Sending the ordinance back to committee] is a polite way of making sure the vote doesn't happen because we don't have enough [support]," Seattle lesbian activist Caitlin Sullivan told GCN.

Councilor Cynthia Sullivan, sponsor of the bill, and the three other women councilors, Audrey Gruger, Ruby Chow, and Lois North, staunch supporters from the beginning, were joined by Councilors Gary Grant and R.R. Grieve in the majority position. Chief opponent to the ordinance, Councilor Paul Barden, voted

against referring the ordinance to committee, along with Councilors Bill Reams and Bruce Laing.

The first session of public hearings, held March 11, lasted an unprecedented eight hours, and according to gay activist Roger Winters, drew the largest crowd in memory or perhaps the history of King County.

At least 450 people signed up to testify at the hearings, according to George Bakan, editor of the Seattle *Gay News*, and approximately 300 of those were recruited by fundamentalist opposition to the ordinance, spearheaded by Councilor Paul Barden. "The organized fundamentalist effort is absolutely incredible" Bakan told GCN. He and other Seattle gay and lesbian activists cite the Full Gospel Fellowship Association, a Christian businessmen's club, as a primary force against the ordinance. The Lake City Chamber of Commerce also appears to have played some role.

Supporters of the ordinance included the Washington State Conference of Bishops, the League of Women Voters, the local Service Employees Union, the State Municipal Employees Union, as well as several other unions, Washington Educational Association, Seattle Council of Churches, Washington State Association of Professional Psychologists, and

the King County Democratic Party Committee.

At least 116 people had a chance to speak on March 11 and as many as 50 more took the podium on Friday, March 15, before the Council voted to refer the bill back to committee. An equal number of supporters and opponents testified. "We matched them speech for speech," Winters told GCN.

What lesbians and gay men did not match, however, was the opposition's organizing zeal. Not only was Dr. Paul Cameron flown in to offer his standard-vitriol, but hundreds of other equally impassioned rightwingers were recruited to send letters, make phone calls, and testify at the hearings.

Some individual councilors have reported receiving thousands of phone calls opposing the ordinance. A staff aid to Councilor Gary Grant said Grant's office had

received "hundreds and hundreds of phone calls, one after the other," with the vast majority opposed. Grant, reportedly uncommitted throughout the lobbying, told GCN he supports the ordinance.

An administrative aide to Councilor Grieve, considered a fence-sitter on the ordinance, told GCN Grieve's office had received several thousand phone calls, with 90 percent opposed to the ordinance. When asked why so many people were opposed, the aide said, "Because of the widespread disease, AIDS."

Councilor Sullivan told GCN she has received a death threat and Bakan cited other implied death threats against Councilors supporting the ordinance. Councilors are "intimidated as hell" Bakan said, especially as several come up for re-election this November.

Echoes of the Houston referen-

dum, the North Carolina Helms-Hunt race, and even of Dan White continued to reverberate over the course of the hearings. Councilor Barden, the leading opponent, who is also an ex-marine, and ex-police officer, attacked gay men and lesbians for "mockery of God" and also baited the Catholic Bishops who supported the bill. At one point in the hearing, Barden reportedly asked the Bishops to define adultery, suggesting Catholic hypocrisy in supporting gay/lesbian civil rights.

Testimony from other opposing speakers appeared to have been coordinated in advance, according to Bakan, with many speakers repeating the same remarks. Speakers linked gay men and lesbians to child molesters, described rimming and oral sex in vivid detail, and categorized gay men and lesbians as a public health

Continued on page 3

## Ohio Activists Rap Falwell

By John Zeh

CINCINNATI — Rev. Jerry Falwell hopes to "turn this country around" by encouraging conservatism among college students and by "infiltrating" the media with born-again journalists.

Falwell outlined that strategy and specific plans for stopping the "biological holocaust" — his term for abortion — at a breakfast here March 8. The Moral Majority leader told the breakfast group of about 800 at the Clarion Hotel that he expects at least two seats on the Supreme Court to open up by 1988. Appointments to the court by Ronald Reagan would help "reverse or modify" the 1973 *Roe v. Wade* decision which legalized abortion, he said. Falwell also offered assurances that "back alley" abortions would be prevented.

The Baptist minister hopes to see churches open at least 800 more prenatal care centers in the next three years to convince young, unwed mothers to avoid abortion and place their babies with god-fearing fundamentalist families. "Within 20 years, we'll have 60 million people on track with God," he said. The prediction reflects Falwell's current count of 1.5 million abortions per year.

Expecting the anti-abortion speech, some 70 men and women picketed outside the hotel before the 8:00 a.m. revival. The local National Organization for Women chapter organized the protest, and the Stonewall political action group, the Lesbian/Gay Academic Union, and the University of Cincinnati Gay/Lesbian Alliance helped publicize the protest.

The Alliance distributed 300 white armbands on campus in opposition to the black ones Falwell had distributed on his "National Day of Mourning," Jan. 2, the anniversary of *Roe v. Wade*. An ad in the *UC News Record* urged support for the protest against "bigot" Falwell.

Slogans on signs held by picketers reflected their outrage: "Women's Rights: YES. Ignorance and Bigotry: NO"; "Motherhood is Optional"; "Freedom to Choose: It's The Law"; "God Is Coming and Is She



Anti-Falwell Protest in Cincinnati

Pissed!" and "Jerry Falwell Is Probably Condemning Someone You Love."

This was Falwell's third appearance here in three years. In 1982 he was greeted by the satirical "Ladies Against Women" in a mixed group of over 200 people. A much smaller band of protesters and health professionals held a counter-press conference when Falwell called gay sex "violent, sadistic, and bloody" at a nationally-publicized briefing on AIDS and homosexuals before a rainy revival July 4, 1983.

Planners focused this latest action on women's rights and reproductive freedom. "People within and outside our family need to see that we have concerns beyond those associated with our sexual orientation," said Stonewall vice president Jonathan Mesinger. "We are linked with others who struggle against the same oppressors and are oppressed for many of the same reasons. All of us stand to benefit from the guarantee of women's rights and the defeat of the moralistic right." Said NOW president Karen Moser, "People don't take Falwell's kind of bigotry lightly. Our ancestors didn't come to this country to have religious leaders dictate our lifestyles."

And, NOW's delegate to the Greater Cincinnati Gay/Lesbian Coalition, Diane Coil, said Falwell

personifies the New Christian Right as "one of many white males who relegate women to second-class citizenship by dictating their reproductive rights and lifestyles."

Inside the Clarion's Grand Ballroom, amidst high security, Falwell continued his oratory. After praising City Council member J. Kenneth Blackwell for his anti-abortion stands, the minister mentioned he had told President Reagan and Vice President George Bush that he perceived a new conservatism among collegians. Upon getting a few mild boos, he warned he would "bounce out anyone who misbehaved." At that, seven members of the Revolutionary Communist Party stood and chanted as they walked out, "God, Country, Family, and Obedience for World War Three." Some 25 men from the audience joined hotel security personnel to escort them out.

Said Falwell a little later, "You don't need to help these rebels by being kind to them. What they needed a long time ago was someone to beat the devil out of them."

Falwell is on a 280-city tour to raise money in pledges for his Liberty Baptist College in Lynchburg, Va. "There's not a single liberal in our political science department," he declared.

## Flynn Names Rights Head

By Gordon Gottlieb

BOSTON — Nine months after the Boston City Council passed a human rights ordinance establishing a human rights commission, Mayor Raymond L. Flynn announced on March 21 the appointment of Frederick Mandel, a gay lawyer, as the commission's full-time executive director. The appointment of Mandel and of a multi-racial volunteer commission of seven community activists comes after extensive lobbying by the gay and lesbian community and other minority community activists, who sought input into the structure and staffing of the Human Rights Commission.

Mandel, an attorney with the Massachusetts Department of Education and a member of Boston Lesbian/Gay Political Alliance (BLGPA) steering committee, was one of 24 attorneys who drafted Boston's Human Rights Ordinance which passed last June. He is a long-time activist with the American Jewish Congress and had previously been an attorney with the Massachusetts Commission Against Discrimination.

"It's really a victory," BLGPA chair Rosemary Dunn Dalton told GCN. "Fred's appointment will insure that someone will represent our interests."

One of the seven commissioners, Dermot Meagher, is also gay. Meagher, assistant bar counsel at the Board of Bar

Overseers of the Massachusetts Supreme Judicial Court, serves on the board of Gay and Lesbian Advocates and Defenders (GLAD). The other commissioners are: Rev. John Borders, minister at Morningstar Baptist Church in Mattapan; Doris Bunte, administrator of the Boston Housing Authority; Libby Chiu, principal of the Kennedy School in East Boston; William McDonough, an attorney with the Federal Trade Commission; Jaime Rodriguez, team leader of Psychological Readjustment Program at the Boston VA Hospital; and Josephine Zizza, president of the North End Center Seniors at the Nazzaro Center.

The Human Rights Commission appointments are part of a reorganization of the city's equal rights functions under the aegis of Benjamin F. Thompson, who was named to the newly created position of senior advisor on equal rights. Thompson, who is black, had been mentioned as a possible nominee for the executive director position. As senior advisor on equal rights, Thompson will coordinate policy on anti-discrimination programs, affirmative action, and contract compliance.

As GCN goes to press, no funding arrangements for the Human Rights Commission have been made, although Thompson said, "budget and staffing arrangements are a priority."



# News Notes

## quote of the week

"The image of the nun has been of a woman who sacrifices true happiness (sex with a husband and personal completion in children) for an existence with a group of fearful, frigid females. Some of us are trying to change that stereotype. We want to express the greater positive experience of being identified as lesbians and nuns."

— Sister Eileen Brady, a member of New Hampshire's Sisters of Mercy since 1969, from the soon-to-be-released *Lesbian Nuns: Breaking Silence*, Naiad Press, as reported in the Boston *Globe*, (of all places!)

## baby bills

WASHINGTON, DC — Two bills aimed at regulating surrogate parenting services and artificial insemination, introduced by City Councilman John Ray (D-At Large), could affect lesbians and gay men who want children, according to the Washington *Blade*.

The first bill, the Sperm Bank Licensure and Regulation Act of 1985, extends the definition of Sperm Bank to include "an individual . . . handling semen . . . for the purpose of facilitating [alternative insemination]." According to Michele Zavos, co-chairwoman of the D.C. Bar's Subcommittee on Lesbian and Gay Rights, this definition could prohibit lesbians from artificially inseminating their friends or lovers without a city sperm bank license. The bill might also be interpreted to require that physicians hold city sperm bank licenses and be present at inseminations by non-physicians — provisions that could reduce the availability of the procedure and increase cost.

The second bill, the Surrogate Parenting Regulation Act, consistently refers to "the natural father and his wife," making no specific provisions for unmarried men or women who might wish to contract with a surrogate mother. "It leaves things in limbo — and that's the most dangerous thing," said Zavos.

Both bills include more than 14 pages of regulations each, and many groups and individuals are expected to testify if the bills come up for public hearings this year. No action is expected before late spring.

## citizens who care too much

HARRISBURG, PA — A group opposing the inclusion of sexual preference in a non-discrimination ordinance passed two years ago here presented a replacement draft to the City Council at a meeting March 5, according to the Philadelphia *Gay News*.

The group, called Citizens Who Care (CWC) and founded by Rev. Edgar B. Murphy, asserts in the draft's introduction, "The city of Harrisburg has no authority to prohibit religious organizations and private individuals from discriminating against homosexuals," and that there is "no constitutional right to engage in homosexual conduct."

Harrisburg gay activist Roger Beatty said that during the Council meeting, both CWC and lesbian and gay activists debated the issue, with the Council supporting the anti-discrimination clause. The Council president then told CWC that they would review the replacement draft. Murphy could not be reached for comment.

## feminist connection stops publishing

MADISON, WI — *The Feminist Connection*, one of the Midwest's largest feminist newspapers, has stopped publishing after four-and-one-half years, according to *Out!*. Founder/editor Laurie Gaylor called the paper "undercapitalized" and described her own time as virtually without pay.

The last issue of *The Feminist Connection*, published in December 1984, is an anthology of essays that have appeared in the paper since its inception.

## british firemen refuse "the kiss that kills"

LONDON — According to the French newspaper *Liberation*, the British Fire Brigades Union announced that its members would no longer practice mouth-to-mouth resuscitation if they know for certain that a fire victim is homosexual or a heroin addict. Until further information is available on the causes and spread of AIDS, the union plans to abide by the World Health Organization Report that, "There is a possibility of infecting other people . . . in cases of exposure to saliva through oral-genital or intimate kissing."

— filed from Belgium by Sarah Schulman

## marquee to marquee

SUPERIOR, WI — Lesbians and gay men marched to protest a marquee message here last month that read: "Stop AIDS now. Quarantine gays", according to *Out!*. The message was posted for a week by the Rev. Craig Hultgren on the marquee of a movie theatre turned fundamentalist church. It has subsequently been replaced by "Women liberals are Marxists. Marx was a Satanist." During last year's presidential campaign, the marquee reportedly said, "Fritz and Gerry, abortion is murder."

And on the marquee of Chester's Used Books and Records in Duluth, Minn. Manager Robert Carlson posted a response to the Reverend, "AID Gays. Quarantine BIGOTS."

## oregon court to re-examine firing of teacher

EUGENE, OR — The Oregon Supreme Court has decided to re-examine the firing of a Springfield, Ore. teacher who police said was involved in homosexual activities in a Eugene adult bookstore in 1978.

Frank Ross was fired after 19 years of service in the Springfield School District due to allegations about his activities in the movie arcade portion of an adult bookstore. The school district fired Ross in 1979 on grounds of "immorality," "inefficiency," and "gross unfitness," even though his activity was not in violation of any Oregon criminal law.

The Oregon Fair Dismissal Appeals Board originally upheld Ross' firing on the grounds of "immorality" and "gross unfitness." The Oregon Court of Appeals affirmed. The Oregon Supreme Court sent the case back to the Fair Dismissal Appeals Board because there was no rationale given by the Fair Dismissal Appeals Board to support the conclusion that Ross' conduct was "Immoral." The Supreme Court held that the Fair Dismissal Appeals Board did not have the authority to dismiss Ross for "gross unfitness" in this case.

The Fair Dismissal Appeals Board reaffirmed the firing of Frank Ross on grounds of "immorality." The Court of Appeals again affirmed, over a strong dissent by Presiding Judge Gillette.

The Oregon Supreme Court decided to review the case for a second time and may be willing to reconsider certain aspects of its original decision. The Gay and Lesbian Alliance of the University of Oregon and the Eugene Chapter of the National Lawyers Guild submitted a friend-of-the-court brief arguing that the firing should be set aside.

If Ross's firing is upheld by the Oregon Supreme Court, even tenured teachers will continue to be vulnerable to firing for being gay or lesbian.

## ninth int'l conference of lesbian/gay jews

PHILADELPHIA — The Ninth International Conference of Gay and Lesbian Jews will take place Thursday, June 6 to Sunday, June 9, at the Shoreham Hotel in Washington D.C., according to the Philadelphia *Gay News*. The Conference attracts congregationally-affiliated and unaffiliated lesbian and gay Jews from all over the world. A full range of activities is being planned, including social programs, Shabbat services, tours, workshops and entertainment.

The Conference plans are not yet final and current information is available from Congregation Bet Mishpachah, P.O. Box 1410, Washington, DC 20013.

## plaintiff in aids discrimination suit dies

DETROIT — A man with AIDS who sued his former employer for \$10 million after being fired from his job in April 1984, died earlier this month, according to the Washington *Blade*. Leonard Graff, legal director of the National Gay Rights Advocates, said NGRA intends to continue pushing Timothy Trueman's case. "The estate is entitled to benefits and damages," said Graff. "It's a very bad message to send out that an employer only has to wait long enough for a plaintiff to die."

Trueman, who was diagnosed in March 1984, filed suit in Wayne County Circuit Court last May. He charged the Advanced Underwriters Insurance Agency and his boss, Howard Camden, with discrimination against a handicapped person and with violation of Detroit's human rights ordinance which prohibits anti-gay discrimination. The suit also charged that Camden broke a two-year employment contract with Trueman.

Trueman was asking \$5 million in compensatory damages and \$5 million in punitive damages, in addition to back pay and benefits.

The case did not reach trial while Trueman was alive, but Graff expects a hearing by late spring.

## thousands involuntarily sterilized

LYNCHBURG, VA — Virginia has been directed to launch a public media drive in order to attempt to inform thousands of former and current psychiatric patients that they may have been involuntarily sterilized, according to the *Guardian*.

This order was the result of a federal class-action suit brought in 1980 by the Virginia chapter of the American Civil Liberties Union (ACLU) on behalf of men and women sterilized in state facilities between 1924 and 1972.

The Virginia law, which allowed the sterilizations of possibly as many as 10,000 people in those years, was set up to "protect the class of socially inadequate citizens from themselves."

Millions of people in the U.S., particularly people of color, poor people, the disabled, and immigrants were sterilized without their consent as a result of eugenics laws in the 1920s.

According to the ACLU, "many of the men and women involuntarily sterilized were selected for sterilization because they were characterized as misfits, loose women or incorrigibles."

By 1972, the Lynchburg Training School and Hospital alone had sterilized 8300 men, women and children.

The Virginia settlement provides medical treatment and counseling to those reached by the radio and television campaign, but no financial compensation. A federal judge dismissed the Virginia ACLU's claim that the sterilization law was unconstitutional in 1981.

The lawsuit has pushed Virginia to enact one of the most comprehensive laws in the U.S. safeguarding people from involuntary sterilization. As a result of pressure from reproductive rights activists, national safeguards were implemented in 1978 to protect Medicaid recipients from sterilization abuse.

Over one-third of Puerto Rican women of child-bearing age in the U.S. and possibly more than one-half on the island have been sterilized. Disproportionately high numbers of Native American women and Black women have also been sterilized.

## illinois gay man reinstated

CHAMPAIGN-URBANA, IL — A gay man fired by the University of Illinois from his job at the library was ordered reinstated "with full salary and benefits" retroactive to the date of his firing, according to the *Gay News-Telegraph*.

Judge Harry Clem ruled that the charges against Harry Hendershot, including solicitation, sexual harassment, and immoral and indecent conduct were "so vague, imprecise and overly broad that they cannot serve as a basis for termination without violating his rights to due process guaranteed by the U.S. Constitution and the state constitution."

Hendershot maintains he was harassed on the job and finally dismissed because he is gay.

Two men identified in the proceedings as having been approached by Hendershot said they had not felt harassed; one of the men said he had perhaps led Hendershot on.

## lesbian graffiti a danger to the state

LOUVEN, Belgium — According to *The Bulletin* and *Vrouwenwoord*, two lesbian peace activists have been arrested on charges of vandalism. The two, Jeanneke Van de Ven and Christine Provost, have been held in preventive detention for three weeks. The prosecutors office has refused bail on the grounds that the women are "a danger to the state."

Over five hundred women turned out to protest the arrests and detention at a demonstration organized by Women Solidarity, the defendants' support group. The demonstration was supported by 55 organizations including The League of Human Rights.

In preparation for the Pope's imminent visit, Belgian police have been cracking down on graffiti on government buildings. The women are accused of having written anti-military slogans on the wall of the law court of the city of Louven.

— filed from Belgium by Sarah Schulman

## the gay beat goes on

LONDON — At the British Record Industry Awards ceremony last month, Frankie Goes to Hollywood won Best Single for "Two Tribes" and for "Relax," and their producer, Trevor Horn, won the Best Producer Award, according to *Gay Life*, a British magazine. Bronski Beat, another openly gay rock group which was also nominated in several categories, won no awards. *Gay Life* reports, however, that Bronski Beat was voted third most popular new group last year.



## GCN, Adult Lit. Prohibited

## Miami Censors Lesbian and Gay Bookstore

By Christine Guilfooy

MIAMI — The Lambda Passages Bookstore in Miami has been forced by the city zoning department to remove some of its materials, including *GCN* and The (Miami) *Weekly News*, in order to stay open. Although the city has not yet issued an official finding, Joseph Genuardi, the acting zoning administrator, said Lambda will “probably” be allowed to remain open.

The store was threatened with closure on March 6 when a police officer and city zoning inspector Robin Henry came to the store and began looking through the store's stock. One of the four co-owners, Carlos Ocando, told the Miami *News* that Henry told him, “We are going to close down this place because this is a pornographic store.”

Genuardi told *GCN* that Lambda had violated the zoning ordinance by selling “adult” literature in an area zoned only for the sale of “general” literature.

Because Lambda removed the literature which could be construed as adult, he said the store would likely be allowed to remain open.

However, Jerry Sprouse, one of the owners, said that the definition of adult literature is so broad as to cover almost anything which contains nudity or erotica.

When asked if the statute couldn't cover other books, such as art books, which might be widely available throughout the city, Genuardi acknowledged that this is a possibility, and said, “It puts us in a situation where we have to make a determination.”

Sprouse said he and his attorney met with Genuardi and brought an assortment of the store's material to get a reading on which materials would be disallowed. Sprouse said his attorney showed Genuardi *The Joy of Gay Sex* and asked if it was adult literature. When Genuardi said yes, he was told the book was not from the store, but had been

withdrawn from the Miami Public Library. “We're not citing the public library,” Genuardi reportedly replied.

Inspector Robin Henry had also visited the store just two months prior to the March 6 inspection and, according to Ocando, said she would notify them if there was a problem. Genuardi acknowledged the previous inspection but said it simply had not been pursued. “There was an inspection made and put aside with no follow up.” He said inspections usually occur as a result of citizen complaints and the investigation of Lambda was re-instigated when a complaint about the store was phoned in to his department. Genuardi declined to reveal the name of the person who called, citing confidentiality concerns. He said no written complaint was filed.

Henry's second inspection came on the heels of publicity the store received from the Miami *News* which covered a community “safe

sex” discussion which occurred at the store. The day after the article appeared, Henry came to the store, accompanied by a police officer. Reginald Roundtree, a spokesperson for the Miami police acknowledged that it was unusual under such circumstances for the police to be involved. He said Henry had requested the police accompaniment. Henry declined comment on any aspect of the investigation, but Genuardi explained “The young lady was shy about going in by herself. [So] she asked

[the officer] to go with her . . . She asked him because she wasn't sure of the reaction she'd get.”

But Sprouse said Lambda Passages is just a typical gay bookstore. “This is a gay and lesbian bookstore along the lines of Oscar Wilde, Giovanni's Room, A Different Light and Lambda Rising,” naming several other prominent stores across the country. “The books we carry are from

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## AIDS Plan Unveiled but Funding in Question

By Sue Hyde

BOSTON — High-level officials in Gov. Michael Dukakis' administration have unveiled a plan to step up both medical and social services to people with AIDS in Massachusetts, as well as to the worried well and the general public. But, at the same time, they made no specific promises to change the zero-funding for AIDS in the 1986 budget proposal, and instead said any budget recommendations put forth by a newly-formed interagency working group would be considered.

At a March 14 press conference, Human Services Secretary Philip Johnston announced three new initiatives which he described as launching “a broad state response to AIDS that includes education and support services, as well as quality medical care.” The new program includes:

- A state-funded toll-free AIDS information hotline operating out of the Boston offices of the AIDS Action Committee;
- The establishment of an in-

teragency working group to assess current state AIDS programs and recommend others to fill in gaps, as well as identify contact people in state departments and agencies who will act as trouble shooters with regard to AIDS;

- The appointment, within one month, of a permanent statewide AIDS coordinator to head up educational efforts and serve as a conduit of AIDS information within state government.

“This is going to be a very high priority for the Dukakis administration,” Johnston declared. But when pressed by reporters for a specific commitment to continued state funding for AIDS research and a dollar figure for social services, Johnston deferred to the interagency working group. “The working group will toss the question around and make recommendations to us and the legislature,” he said.

Johnston added that the proposed budget is open to amendment “between now and when it

reaches the governor's desk.”

The state's commitment to AIDS programming, in quantity as well quality, is under close scrutiny by AIDS activists. Larry Kessler of the AIDS Action Committee commented, “The big question is how much money are we going to see.” Kessler has mentioned a baseline figure of \$2.5 million to cover social services and to support current research projects.

In previous interviews, Kessler has also stressed the need for an experienced — and ideally, gay — person to assume the duties of statewide AIDS coordinator. Secretary Johnston, in an interview following the press conference, told *GCN*, “We'll be seeking input from the gay community when we make that appointment. We're aware that that person must be sensitive to the needs of gay people.”

State Public Health Commissioner Bailus Walker, Jr. noted that the state's efforts to date were “commendable, but the level of [AIDS] requires that we do more.” He cited a one-year jump in the state's caseload from 78 to 231 and said, “We will continue to identify more cases of AIDS, and those who become ill will require extraordinary amounts of medical care and other support services.”

In addition, Caitlin Sullivan told *GCN* she sees other potentially positive outcomes. Sullivan believes the rightwing attack will “make the gay and lesbian community coalesce” much like Anita Bryant's rampage did. Sullivan also said the battle may have raised the consciousness of some heterosexuals lazily supportive of gay/lesbian civil rights. The onslaught “gave heterosexuals a bad name because this is a very liberal place.”

While Seattle may have the advantage of being an urban center, Bakan believes the King County ordinance suffered far more from “pure political organizing” against it than from parochialism. Local activists agree that the lesbian and gay community did not expect the aggressive, relentless offensive by Barden and the Christian businessmen's group.

Although Caitlin Sullivan agrees that opponents of the King County ordinance come primarily out of the extreme Right, she also attributes the opposition's success to the political climate generally. Reagan, she said, among others, is “selling people on this get back to America stuff . . . the Bible-belt dream.” But she also noted, “the bottom is falling out [of the dream].”

— filed from Boston

## Seattle Ordinance

Continued from page 1

hazard. AIDS figured prominently in the testimony, although Councilor Sullivan told *GCN* health department officials refuted the “insane” claims about the illness made by numerous speakers.

Bakan also told *GCN* at least half of the speakers against the ordinance predicted that people engaging in bestiality and necrophilia would be the next minority group demanding protection. The Houston referendum was also referred to over and over as a sign of the weakening of the lesbian and gay movement.

Opponents of the ordinance were also readying themselves to gather signatures for a referendum, should the bill pass, according to Winters. A referendum will still be a threat, even if the measure is held in committee until after council elections this November.

Activists hope to oust Barden in the elections, citing support for the ordinance in his district. In addition, activists say Barden has lost the backing of many of his constituents by frequently reading the Bible during sessions and by taking a pro-apartheid stand.

While tabling the ordinance cannot be considered a victory, some gay and lesbian activists believe the measure could be refined and strengthened for the next round.

## Temple U. Sues Philly Over Military Ban

By John Ward

PHILADELPHIA — Temple University and the U.S. Department of Justice filed separate lawsuits against this city in U.S. District Court March 15 seeking to reinstate military recruiting at Temple's Law School.

Temple also formally filed an appeal in Philadelphia Court of Common Pleas March 15 to overturn the Philadelphia Commission of Human Relations decision barring such military recruiting at Temple Law School.

The day before, two Philadelphia city council members also introduced a bill into council that would amend city laws to specifically allow for such recruiting.

The Human Relations Commission ruled February 1 that Temple University violated Philadelphia's 1982 Fair Practices Act (FPA) by allowing military recruiting at its law school, because the military discriminates against lesbians and

gay men. The suit was originally filed by two Temple law students in 1982. It was the first gay rights case upheld by the FPA.

According to the Commission's February 15 conclusion of law, Temple violated the FPA by allowing military recruiters to use its law school placement offices, by referring individuals for employment to the military, and by generally “aiding and abetting” the military in their discriminatory practices. (See *GCN*, Vol. 12, No. 34)

Temple's general counsel, Robert Reinstein, could not be reached by *GCN* at press time. However, according to the Philadelphia *Enquirer*, Temple's suit before the U.S. District Court argued that the commission's ruling violated the First Amendment. Reinstein earlier told *GCN* that the ruling required Temple to violate the right of free speech of military recruiters who wanted to talk to

the students.

The bill introduced before the Philadelphia City Council would weaken the gay rights part of the Fair Practices Act. Bill No. 497 would make it legal for “any person or institution acting on behalf of the armed forces of the United States to make inquiries regarding an individual's sexual orientation, classify an individual on the basis of the individual's sexual orientation, or to reject an individual from eligibility for service because of sexual orientation of such individual.”

The bill has been referred to the council's Committee on Rules. If passed by the council, it would take effect “immediately.”

Both co-sponsors, Republican Brian O'Neill (10th District) and Democrat Joan Krajewski, sit on the Rules Committee and Krajewski also chairs the Committee on Economic Development, where the bill might be heard.



# Community Voices

*GCN* welcomes letters to the editor. If possible, they should be **TYPED** and **DOUBLESPACED**, and where possible limited to five typed pages. They should be sent to: **Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.**

## how to start?

Dear *GCN*,

I am a friend of Marlo Penny Robinson aka Martin Rollo and am writing you on behalf of him, myself and many other gays who make up roughly two-thirds of the 890 prisoners in Cross City prison. I'm writing in reference to starting a gay prisoners' rights coalition.

We feel that this is needed because of the unnecessary harrassment and flat out persecution of gays, both black and white, within the penal system. What we are trying to form is a non-violent activist movement for the imprisoned gay community and to encourage others to do the same. I believe that it is essential that we establish a way to strengthen ourselves through unity and stand up for our rights as human beings and gays.

What we need is *information on starting* to make this dream come true. We need names and addresses of people and organizations who will help us. And we would like to know if we can count on *GCN* for possible legal and/or media support.

We realize that this goal may not come by the end of our sentences and maybe not in our life times. But if we can lay the ground work and form a solid foundation for future generations, then the rocky, dirty road and the heartaches that are sure to be ahead will all be worth it.

We will be eagerly awaiting your response and hoping for the best.

Thank you,  
 Frederick Reinhart  
 A-085987  
 PO Box 1500 (320)  
 Cross City, FL 32628

## not the land of the free

Dear *GCN*,

Yet another welcome issue of *GCN* came today, and I am amazed (pleasantly) at the attention "your" paper gives to Gay and Lesbian prisoners. There are now several "straight" inmates who read the paper after I pass it on. Even the "straightest" appreciate your work. I want to thank you for this.

The "Cracking Prison Walls" writing was most enjoyable; it is rare to hear such in-depth understanding of the true "horrors" of incarceration from a person of totally different circumstances (free, well-educated, and middle class) who comprehends the existence of the trauma and cruelties of the prison system.

The degrading (especially the frivolous) strip searches, the ever-present and chronic homophobia and general fear and loathing by the officers, the lack of adequate medical care, and even oppression from other inmates, who don't know, don't understand, or don't even care; these things all become commonplace. One gets used to have guards plunder through personal belongings, confiscating anything they want to, and having no avenue of recourse.

We become alien to former friends and lovers who once meant so much but are now only a memory, occasionally sparked to life by a rare letter or an even rarer visit.

I never truly understood the plight of women, who are often viewed only as a "piece of meat" by rude inconsiderate assholes, until I came to prison. Just the knowledge that I am Gay causes aggressive behavior from men who don't even understand themselves, much less understand true Gayness; they don't care, they just want to "fuck something."

A gay person here has to be guarded lest others get "the wrong idea," which can lead to further pursuit, harrassment and even to rape. There is no tenderness allowed; everyone has to set up barriers to get from "getting too close," only to lose the object of one's affections to lock up [isolation] or shipment to another prison.

Sex loses its flavor when you have to watch for The Man (or his snitches [spies]), while desperately trying to make love, or even enjoy such subtle tendernesses as holding hands or kissing.

I believe the prison experience can either make or break a person. Tremendous restraint and patience must be developed, just to "maintain." If you come out of the experience with your self-esteem and independence in tact, you can handle anything! But the institutions do their best to destroy these, leaving many as Wards of the State in one manner or another forever.

Articles such as "Cracking Prison Walls," are a wonderful tool for education. I hope your non-prisoner readership appreciates your excellent coverage of our situation. I was, before coming here, totally ignorant of the system; so I have learned *something* from the experience: America is not truly the Land of the Free.

Thank you again,  
 Fredric W. Thomas  
 Raleigh, NC

## a mother's letter

Dear *GCN*:

I buried my youngest son this summer. He died of AIDS. He was neither a homosexual nor a drug user, in spite of the impression given by Ed Asner in the TV special he narrated on the subject. In that program, he claimed that these are two main groups of people affected by and mainly responsible for the rapid spread of AIDS as a consequence of their lifestyle — a lifestyle they choose.

But my son had no choice. He was born a hemophiliac and had to use the blood-clotting Factor VIII all his life to control the bleeds he suffered constantly in his joints. One of the donated pints of blood used for one batch of Factor VIII was contaminated with AIDS. The incubation period for this disease can be anywhere from a month to two years, so I don't even know when my son received the contaminated infusion of Factor VIII.

Statistics quoted in the TV film say that only one percent of hemophiliacs are affected so far, but, believe me, it is one hundred percent when you watch your much-loved son, who has already suffered a life of pain and emotional trauma, lie there dying in misery.

For the last three months, I have lived in a numb void, unable to truly grieve for my son, because I was so angry at a group of people (homosexuals) who dared to donate to blood-banks and contaminate the nation's blood supply. But I couldn't really be angry with other mothers' sons, who are also suffering and dying in far larger numbers than any other segment of the population. So I tried to discover what was being done in the medical community to halt the spread of AIDS.

I purchased a book called *AIDS: Everything You Need to Know About Immune Deficiency Syndrom* by Janet Baker, so that I might better understand what happened to my son. She points out in Chapter XII that as of January 1983, "...Congress has given a total of \$2 million to the Centers for Disease Control in Atlanta to study AIDS. More people have died of this disease in 18 months than the deaths from Leionella and Toxic Shock Syndrome combined. Yet, seven times the amount of money was spent by the government on each of those diseases." Baker claims that the social unacceptability of the group of people hardest hit by this epidemic is the reason for the politically expedient decision to spend little money on a search for its cure. She quotes Cong. Henry A. Waxman, Chair of the Subcommittee on Health and the Environment: "There is no doubt in my mind that if the same disease had appeared among Americans of Norwegian descent, or among tennis players, rather than among gay males, the response of both the government and the medical community would have been different."

After reading this book, my anger has a definite direction. How dare any politicians interfere with the money for research that could affect the health of our entire nation. These, our duly elected servants, are sworn to uphold the Constitution and protect the rights of the people, no matter what their lifestyles may be. And homosexuals, drug users, gay militants and hemophiliacs are all U.S. citizens. When their health is threatened by an epidemic which also shows possibilities of affecting the entire nation, we don't need political games to be played. The money needs to be spent *now*.

Why am I writing this letter? I won't bring back my son; it is over for him. He is past all further pain and suffering. I write because I have another son — also a hemophiliac — who saw his younger brother die. He is so scared of dying like his brother that he is trying to live without treating the bleeds he has, thus doing more damage to joints already badly injured. His future holds certain disability or death unless something is done quickly.

The number of AIDS victims is doubling every six months. How long are we going to count the cost and allow the government to drag its feet before we man an all-out effort to find a cure. The very least that could be done is to implement the blood-screening technique that is available already, but which due to cost again is being used in only eight blood banks around the country. This would at least avert the inadvertent transference of AIDS to unsuspecting hemophiliacs or surgical patients, but it still does not treat the much larger problem, already of epidemic proportions, of finding a cure for this deadly disease.

Dorothy Albone  
 Dobbins, CA

## what a difference!

Dear *GCN*,

Thank you for your paper you send every week. I also received the books that you sent. They were very welcome! I've received some replies to the ad you placed for me. What a difference a little outside contact makes!

Thanks again, friends,  
 Stephen Bogovich  
 C-89465 (1-145)  
 PO Box 2000  
 Vacaville, CA 95696

## as prisoners go so go the queers

Dear *GCN*,

I again sing the praises of *GCN* and those who avidly read its content, and even more so to those who respond.

Remember, if all our prisoners' rights and freedoms go today, can yours out there be far behind? Think about it. What happens to us inside now is but a preview of what will happen to you. After all, they first do what they want to us, the captives, to see what the mass response is from the public. Then they can judge from this response (or lack of it) what you will accept as a total public out there.

It could almost be said as the freedoms and rights of prisoners go, so go those of the gay "nation."

Well, I will get off my soap box (smile).

Love, Unity and Strength,  
 LaVille Hannon 14594  
 Box 2-104-E-A&T  
 Lansing, KS 66043

## why a low-profile strategy fails

Dear *GCN*,

The recent defeat of the Gay and Lesbian Rights Ordinance in Houston provides a good opportunity to step back and critique the strategy of the conservative leadership of our movement. According to the news accounts of National Public Radio's "All Things Considered," the leadership of the unsuccessful attempt to save the Houston Ordinance adopted a "low profile" and relied on liberal straights to represent the campaign in public. Spokespersons for the attempt interviewed on NPR even argued that the Ordinance was not a Gay and Lesbian Rights ordinance since it protected everybody from being discriminated against on the basis of their sexual orientation. Of course this argument was absurd and most Houstonians knew it — while there might be a few cases of Gay or Lesbian employers or property owners refusing to hire or rent to straights, the overwhelming majority of instances of people needing protection from being discriminated against because of their sexual orientation are concerned with Gays and Lesbians.

Amber Hollibaugh analysed the futile nature of the conservatives' strategy in Issue No.9 of *Gay Left*. Speaking of the Briggs Initiative in California, she said: "The liberal strategy was exposed for what it was — a cop out. They argued that Gay people should go back in the closet, and straight people should do the advertising and so on; that being Gay wasn't really different, only a matter of sexual choice.

"The whole strategy was overturned and issues of homophobia were debated. Before that every campaign that had been fought in the U.S. had adopted the liberal strategy and we'd lost every time ... in Eugene, in Dade County, in Minneapolis (actually St. Paul — R.H.). Everyone knows that being Gay is different. If we were afraid to confront our own fears we couldn't face others'. And we had no answers; if someone asked 'Don't you want to recruit children?' we'd say 'NO,' we don't want anyone to be Gay': but of course we did. We wanted other people to be Gay because we were glad to be Gay. We had to confront the repressive notion of recruitment but we couldn't dodge the real issue. Bryant and Briggs said if we can take them on in California and win, we can win everywhere. We knew then that if we lost, we lost everywhere."

Hollibaugh continued: "And we won, won in every single area of the state where we did work. We won because we came out and the community was politicised."

Another area where we were successful in defending our rights was Seattle, where Gays and Lesbians were not afraid to use radical tactics. With the exception of Austin, we have lost everywhere else. Gays and Lesbians must face up to the issues around our conservative misleadership or *we won't get our rights*. In fact, *we won't even hold on to the few gains we have made*.

Sincerely,  
 Robert Halfhill  
 Minneapolis, MN

### Supporting AAC

In recognition of the work of the AIDS Action Committee and their efforts to keep the community informed of important events regarding AIDS, *GCN* is introducing a campaign to offset their advertising costs. Any donation made to *GCN* and directed towards the AIDS Action Committee will be matched by the paper and will be used exclusively for display advertisements. All contributions will be acknowledged by the Committee.

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# Speaking Out

## Doing Research in an Epidemic: Confidentiality vs. the Need to Know

By Kenneth Mayer, M.D., Research Director, Fenway Community Health Center

A cynic once asked Benjamin Franklin why he conducted his experiments on the nature of electricity and he responded, "What is the use of a newborn baby?" That is to say that many things have great potential, yet may initially be unpredictable. There are many articles being published currently which call for a boycott of HTLV-III screening because of the possible negative societal ramifications. Whereas, the various Fenway Community Health Center Board and staff members, AIDS Action Committee members and other concerned individuals, do not want to dismiss the possible misuse of this test, the need for ongoing clinical research continues. Many of the pronouncements by national groups regarding the inadvisability of testing individuals for HTLV-III as a clinical tool also go on to stress the need for further intensive studies. The test has been used as a clinical epidemiological marker to get a handle on viral exposure of large groups of people. The basic problem is that without testing a number of people and following them for long periods of time, there will be no way to make any sense out of the test, or to correlate viral exposure with clinical outcomes.

The test is definitely no panacea. As a health care provider, I actively discourage individuals who come in wanting the "AIDS test." However, as a researcher, I think it is vitally important to follow high and low risk people for long periods of time and periodically assess their status regarding exposure to HTLV-III, or other related viruses. Retro-viruses such as HTLV-III (the name may yet change as the taxonomic debate continues) are clearly involved in the development of AIDS, but understanding the role of cofactors necessitates more studies. The test on an individual basis is not terribly useful. Individuals with AIDS or related symptomatology do not need the test to authenticate what they are experiencing. People who are healthy and asymptomatic have to take the reality of this epidemic into account irrespective of their individual HTLV-III status. That is to say, that safe sex and other health practices such as stress reduction and good nutrition are going to be recommended by any health care provider whether one is at risk for exposure to HTLV-III or already has been exposed.

What does a positive test mean? The test that is [going to be] commercially available measures antibodies made by individuals against HTLV-III or LAV. Antibodies are a reflection of the body's response to exposure to foreign particles and may be protective or irrelevant. In the present situation, the antibody test is being used as a marker of exposure to the viral agent; it does not necessarily mean that individuals will develop AIDS or other related symptom complexes.

We still don't know whether a positive test can confer any degree of immunity to subsequent exposures. There is some work going on in the lab that suggests some antibodies may neutralize the virus, but the fact that the majority of people who have AIDS have positive antibody tests suggests that this test in and of itself could certainly not be a marker of individuals who are immune.

Centers for Disease Control (CDC) investigators were able to track 33 people who participated in the Hepatitis B vaccine trial in 1978 whose serum showed a positive antibody test from that period of time. Over the six year period, 6 percent of the people developed AIDS, 22 percent developed swollen lymph glands or other related symptoms, and more than 70 percent remain asymptomatic. This is a very small cohort. So we need to follow many people in different parts of the country over time to see whether these data are accurate. It would be nice in the future to be able to have somebody walk into a health center and be told that specific tests will give him specific predictive information, but the state of the art at the present time is much too crude to tell people exactly what is going to happen on the basis of a single determination. Much more basic lab research is needed to be able to determine if there are other specific markers. For example, Hepatitis B screening involves two antibodies, one which is protective and one which may indicate persistence of the Hepatitis B virus. We can also test for a Hepatitis B antigen, (substances to which the body makes antibodies) which would indicate the persistence of infectious viral particles. There are not tests for HTLV-III antigens yet, and no reports of imminent breakthroughs in that area.

Another approach would be to do cultures of blood or other relevant body fluids. However, this work is extremely time consuming, expensive, and requires special facilities. It costs about \$1,000 to culture one person's white blood cells for HTLV-III. The technology is new so negative results are hard to interpret.

What kind of studies are going on presently at the Fenway? We are engaged in one study funded by the Commonwealth of Massachusetts, which involves collaboration with the University of Massachusetts, and another by the Centers for Disease Control which is being performed jointly with the City of Boston Department of Health and Hospitals and the New England Deaconess Hospital. The State-funded study is attempting to recruit a cohort of 500 homosexually active men to assess the prevalence of antibodies to HTLV-III in regard to sexual behaviors that are most directly associated with developing HTLV-III antibodies. We know from other studies that the lifetime number of partners and the frequency of receptive anal intercourse ("getting screwed") seem to be relevant risk factors, but recent data such as the ability to grow HTLV-III in saliva raise the question of what truly constitutes "safe sex."

This study may not be able to fully answer these questions but may give increasing information as to the range of risks involved in specific behaviors. Some individuals with a negative antibody test will be asked to return to see if the virus could be cultured from their white blood cells. This would help to define the question of whether many individuals are carriers of the virus, and might impact our understanding of the natural history of HTLV-III infection. We hope to be able to follow these individuals over several years, if funding permits. Unfortunately, it is only by painstaking longitudinal studies that a mass of information regarding individuals might be molded into a cohesive set of facts which can then help people make responsible choices.

In the other study steady and non-steady sexual partners of people with AIDS, with multiple swollen glands, and asymptomatic gay and bisexual men will receive questionnaires and have blood tests to assess exposure to HTLV-III and other infectious agents. Both studies ask many detailed questions regarding how individuals have modified behavior. This will enable us to see what kinds of changes have gone on in the community and correlate specific practices with certain clinical and laboratory outcomes. The CDC funded study is being done in tandem with one going on in San Francisco to be able to compare the degree of exposure to HTLV-III in a community where the virus is felt to be more widespread (San Francisco) with Boston.

Many individuals have strong reservations about the ability of these studies to maintain confidentiality. In order to assure ourselves that we were not doing anything to the detriment of our clients, we have had many talks with officials from the Centers for Disease

Control as well as the City of Boston Department of Public Health and Hospitals. All the protocols that are approved by the Fenway Community Health Center undergo a process which involves input from our staff as well as the Board of the health center. There is a research committee which oversees the proposals and there have been many meetings in recent months to insure that the data collected will not be subject to abuses by public health or other officials. We currently have received specific letters from the city and the federal government which commit themselves to only receiving coded information and never requesting the names of individuals who are undergoing screening.

We are not biased about the potential stress that participation in these studies may engender, but we feel that the Fenway Community Health Center is a critical location to do these projects. We think that many previous studies in other cities have not had a sufficiently diverse representation of the heterogeneous homosexually active male community. From our previous epidemiologic and behavioral work, we think that the Fenway Community Health Center sees an extremely wide cross section of the community, so that credible conclusions should be generated from these studies.

People who participate in these kinds of studies are some of the unsung heroes of our times. There is no financial reimbursement for these studies. Filling out questionnaires and having blood drawn are not pleasant experiences, but these are not pleasant times. We are attempting to create a research atmosphere that is supportive and educational, so we take a great deal of time in answering participants' questions. In exchange for participants' time and vulnerability, we hope to address people's concerns. Whereas the correlation of one person's behavioral patterns and a biologic response to an unclear test may not lead to great insights for the individual, the accumulation of information from a large cohort of people that are carefully followed may pinpoint specific trends that can help us better handle the ongoing crisis.

We would prefer a world in which studies such as the ones outlined above were not necessary. But that kind of world would be one where AIDS did not exist. So, we feel that an important contribution that the health center can make to fighting this epidemic is to study the population we serve. The studies raise many serious questions which we shall continue to address. In looking for answers to these questions, we know that not everyone will agree along every step of the way. We welcome input from the general community as well as inquiries from individuals who want to help us carry out these research projects. We intend to make public any useful information and will not compromise our opposition to misuses of these tests, e.g. job discrimination.

We do not feel that these projects will further an atmosphere of intolerance. The sooner clinical information is generated, less the relation of retrovirus, the sexual practices, and AIDS will remain mysterious. If this set of comments elicits a response on your part, please do not hesitate to call or write either the research staff at the Fenway Community Health Center, or Board members who are on the Research Committee. We appreciate the opportunity to serve the community in these difficult times and feel that an ongoing, open dialogue will best help us to rapidly learn about the epidemic and continue to be sensitive to the valid concerns expressed by members of the community.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.



Ellen Grabiner and Susan Fleischmann are relieved and delighted to announce the birth of Alex Micha Grabiner, named in love and celebration of the lives of Ellen's father, Alexander Grabiner, and Susan's grandmother, Mimi Fleischmann. Born: February 15, 1985 at 9:08 am, weighing 6 lbs and 9.5 oz.; Sun in Aquarius, Moon in Capricorn and Rising Sign in Aries.

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# NGTF to Revise Staff Structure

*By Gerard A. Cabrera*

At a special board meeting in New York March 15-17, the board of the National Gay Task Force (NGTF) agreed to a restructuring of its management and the creation of two new positions to replace the position held by outgoing Executive Director Virginia Apuzzo.

The vote in favor of creating the positions of Director of Political and Government Affairs and Director of Administration and Finance came after a discussion of NGTF's growth and success under Apuzzo, its problems and future goals. And, Jeff Levi, presently acting director of NGTF, was approved as the new Director of Political and Government Affairs.

When asked about the restructuring, Cindy Rizzo, a board member from Boston, told GCN the board evaluated how NGTF was run under Apuzzo and decided to "move away from the old

model." Praising Apuzzo as "someone unique in the history of NGTF," she said, however, that NGTF "has to build an institution that isn't dependent on one person." Rizzo also believes the job of running NGTF is too much for one person. Hopefully the creation of a management team would relieve the pressures of running NGTF and allow the two directors to pursue different and specialized goals, Rizzo said.

Rizzo also noted that Apuzzo had been both Executive Director of NGTF and Executive Director of the Fund for Human Dignity. At a March 3 meeting, the Fund appointed Lance Ringel as its new Executive Director. Rizzo called the restructuring plans "new and experimental" and said, "The whole process will have to be watched."

Rizzo also discussed decision-making within the new structure.

The board will act as arbitrator if a disagreement arises between the directors and responsibility will be distributed more evenly among board members and the directors. She described the changes as "organic," and said, "burnout can be minimized" with the distribution of responsibility.

Jeff Levi will not assume his post as Director of Political and Governmental Affairs until an appointment is made to the other position. Steve Tierney, another board member from Boston, will chair the search committee for the new Director of Administration and Finance. The opening for the position will be advertised nationally in the gay press. The committee will then make a recommendation at the next board meeting June 22 at which time the new directors are expected to assume their positions.

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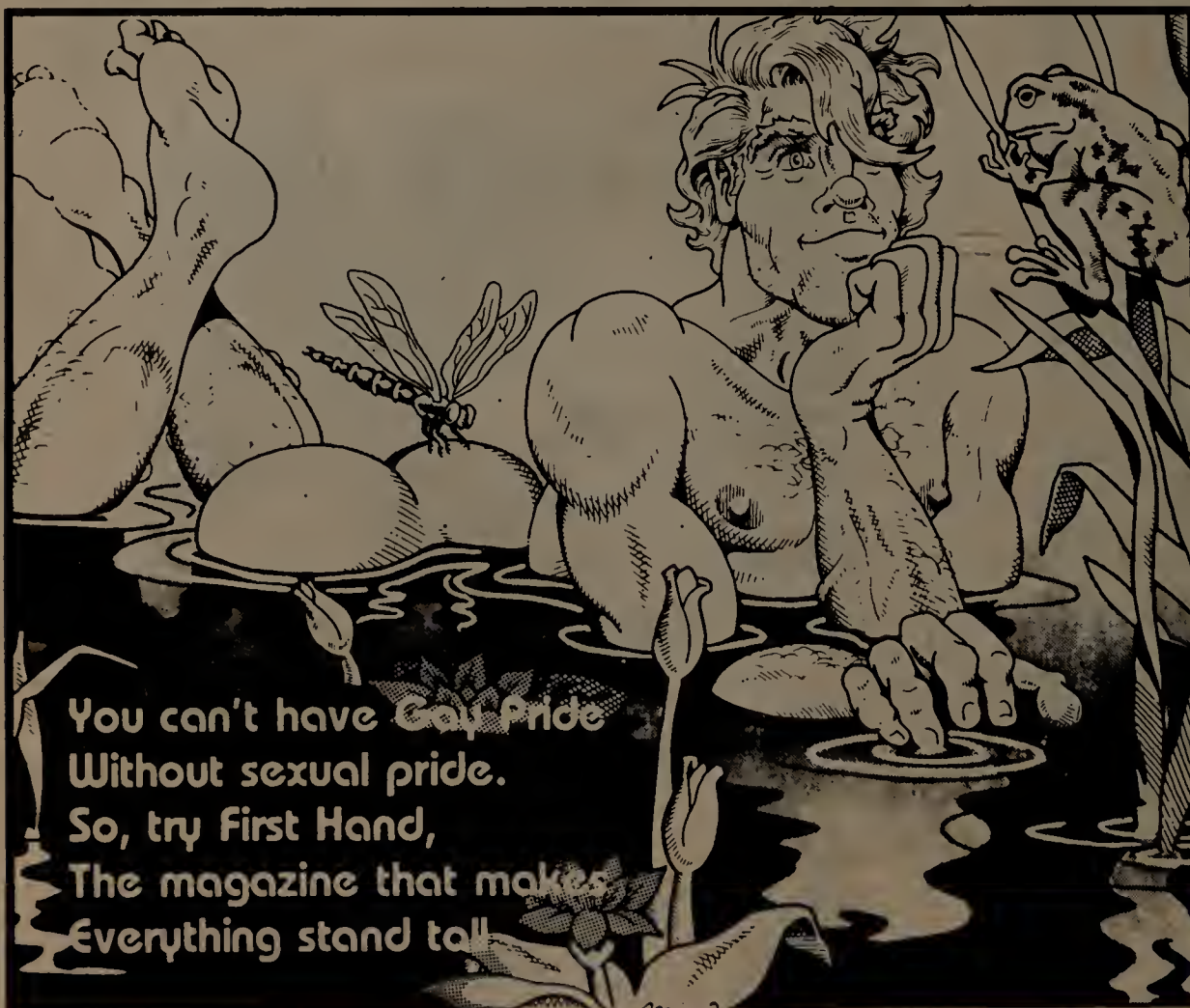
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# Sex: Sometimes Hot, Never Judgmental

Lesbian Sex

JoAnn Loulan  
*Spinsters Ink, San Francisco, 1984*  
\$8.95, 309 pp.

Reviewed by Pam Mitchell

"I'm so glad I found that book *Lesbian Sex*," I wrote in my journal one day a month or so ago. "Ordinarily I wouldn't trust such a title, expecting something glorying in how wonderful it [sex between lesbians] always is while I would feel like a creature from Mars. No. For many dykes it's not wonderful. Thank god I get to see that in print. Puts my isolation and hopelessness and self-hate in some perspective."

Given that the 1980s has been a decade for lesbians "talking sex," I have felt a remarkable lack of space to discuss my sexual problems, and remarkably little support or information in trying to overcome them. The so-called "sex wars" of the past few years have isolated out certain acts and proclivities (porn, S/M), either to condemn them for reinforcing the violence and hierarchy of patriarchy or to herald them as the great liberators of lesbian libido. One side claims that tolerance for such acts locks us into objectification; the other side, that such scenarios subvert patriarchy by playfully turning object into subject.

Object. Subject. Patriarchy. Hierarchy. Well, I have a passion for political controversy, and ordinarily I can debate theories and split hairs with the best of them. But this battleground is a truly frightening place to enter, unarmed with either abstractions and distractions, and say, "Sex of any sort is hard for me."

Still, I have taken sides in the sex debates. I have been excited by the new lesbian sex mags and other "erotic liberation" forums with their visions of moving "beyond victimization" and onward to sexual pleasure. For me, however, this process has remained almost entirely hypothetical. Up until now, little has been said about the actual *process* by which individual women can move beyond victimization. I do a lot of work with women who are, like myself, survivors of child sexual abuse, and a lot of us understandably have a hard time with sex. The new lesbian porn and sex literature, focusing as it has thus far on S/M and on power and submission, is particularly likely to trigger awful memories for anyone with a history like mine. Instead of (or along with) provoking lust in me, it often leaves me feeling horrible and hopeless — and worse, feeling

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# A Mystery of Dominance and Submission

The Winged Dancer

Camarin Grae  
*Blazon Books, 1983*  
(1934 W. Belle Plaine, Chicago, IL 60613)  
\$6.95, 267 pp.

Reviewed by Maida Tilchen

Camarin Grae's *The Winged Dancer* has been out for more than a year, but it seems to have been overlooked. This is unfortunate because it is a novel about power — domination and submission — in sexual and other relationships, a topic that has been widely discussed by lesbians in the last few years. For those of us who can't stick it out through the heady, academic theorizing about these topics, *The Winged Dancer* makes its arguments in the context of an exciting and readable mystery story complete with many hot sex scenes.

The story concerns a somewhat Amazonian heroine, Kat Rogan, a white woman who lives in the Chicago women's community. Through a series of contrived circumstances, she finds herself serving a life sentence at a hellhole women's prison in a right-wing South American country. In the prison, her quick thinking, boldness, and karate skills take her to the top

of the heap, and she finds herself in the ruling class of prisoners that maintain order. As a feminist, she is shocked by her emotional response to having power: she finds herself doing things she wouldn't want to admit to back at the women's coffeehouse in Chicago. This gives Grae the opportunity to show the appeal of dominance. Also, by presenting the sexual attraction Kat's power has for others, Grae shows how submission may also appeal to some people.

After a long enough stay in the traditional prison to make Grae's arguments convincing, Kat is miraculously whisked off to a utopian, model prison which Grae presents as the other side of the coin: there Kat is forced to be the sexual slave of a woman who is to teach her to be a submissive wife. In this ordeal, Kat discovers the unexpected pleasures of complete vulnerability and powerlessness. This is the core of the novel, and if you didn't get off on Grae's harsher prison fantasies, this section features gorgeous women of the horseback-riding, blouse-with-flowing-sleeves-and-tight-vest variety. There are lots of candlelit-cabin-in-the-woods sex scenes. Both the prison and the pastoral settings include the constant use of handcuffs. The appeal of this fetish escapes me totally, but if you're into it, this book must have more handcuffs per page than any other lesbian novel yet written.

Since the book is about a white woman from Chicago who is in a South American prison, it is impor-

tant to mention the depiction of racial differences. Because the book is obviously a fantasy and a polemic, the author is not attempting a realistic portrayal. Still, it is worth mentioning that the only woman described as "dark-skinned" in the entire book threatens Kat with violence (p. 26). On the whole, the book rarely describes the skin color of characters. However, in its examination of political and sexual power relationships, *Winged Dancer* provides a valuable opportunity for readers to think about how power imbalances affect all people in all contexts.

Grae shows how in a corrupt and cruel system, even an idealistic feminist like Kat finds she must abuse power to survive, and this results in her dehumanization of other women. At one point in the book, a character makes an argument supporting the three-tiered hierarchy of the prison. There are guards, trustees, and the masses of non-trustee prisoners, called "debajeras." The trustees, although prisoners themselves, control the debajeras through intimidation, violence and rape. The argument is that if all prisoners were equal, they would all be equally powerless and victimized by the guards. This hierarchy of power is not only common in prisons, but is institutionalized worldwide through racism and classism. Grae portrays this system clearly, and shows how it corrupts everyone involved in it — thereby making a

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Kay Boyle on Robert McAlmon

# Cosmetic Surgery on a Paris Queen

Being Genuises Together 1920-1930

Robert McAlmon

Revised with supplementary chapters and an afterword by Kay Boyle

North Point Press, San Francisco

1984, \$13.50 paper, 416 pp.

Reviewed by H.W. Seng

I'm not sure what possessed North Point Press to bring this book to our attention again. I'm glad they have, but not perhaps for the same reasons literary historians might be. In these pages the literary gods are deflated, and the sublime is often reduced to the appropriately ridiculous. Don't expect humor, however. There is instead much bitterness behind Robert McAlmon's observations and judgments. Most of the literati of the period say the book was his revenge on those who had made it in the established literary world. Not that simple, boys. For this time around we know the tale is being told by a fag, and as an outsider on the inside, McAlmon uncovers much of the posing by the expatriate enclave in Paris in the Twenties, particularly by the males (a category in which he would viciously include Miss Stein). As writer and as human being, McAlmon did not escape without his share of scars.

*Being Geniuses Together* is not a collaboration. McAlmon wrote the book in 1934 and it was finally accepted by a British publisher in 1938. Editors and lawyers deleted material they thought would make the publisher subject to libel suits. Much of it was thought "vulgar" and "American." In 1968 Kay Boyle, a latecomer to the American colony in Paris of the Twenties and a friend of McAlmon's until his death in 1956, got Doubleday to republish McAlmon's book; she was to provide alternating chapters, while editing McAlmon's chapters in the process. Some might call it cosmetic surgery, for Kay was out to protect a writer she still thinks is the greatest thing since popcorn.

The irony is that her chapters are often better than his, both stylistically and in terms of content, even when she rhapsodizes in the romantic vein. McAlmon is too content with the surface, and very much enjoys being nasty to and about other writers. There is a much larger cast of characters in his scenario of expatriate Paris, but most of them fade from the reader's memory before the book is put aside for the evening. Nora Joyce is the major exception, sticking out very humanly as martyr to her husband's writing and nursemaid throughout his binges.

The best passages in this alternating chronicle are those that leave the expatriates to their own amusements and concentrate on Kay's and Bob's respective in-laws, in her case a *petit bourgeois* French family from Brittany, in his the aristocratic Ellermans, the largest taxpayers in England. Kay tells of being met at Le Havre by her new family, mother and two daughters dressed identically in gray suits. Mama and Papa are scandalized that their new daughter-in-law is not dressed the same, and insist that she find *un tailleur gris* somewhere (Mama roots through the food locker aided by a customs official), before they begin the journey to the family's village. This is serious business. A woman simply cannot be seen travelling in anything else. Kay doesn't quite comprehend, for her own mother was eccentric, and liberated, and open to life. She doesn't stay put in the provinces for long. Her strong attachment to her own mother, by the way, inspires some of the best sections in Kay's narrative.

Bob married Bryher, the writer of historical novels and the lover of H.D. (Hilda Doolittle), the Imagist poet. She proposed to him, or as the biographers have it, they came to an understanding. All the heterosexuals have a field day deciding just how much Bob was told, how he exploited her for her money, how she wounded him for life or at least for other women, etc. — the makings of a real soap opera. She did not get on with her parents, presumably, according to Bob, because she shared her father's selfish temperament. He got on fairly well with her parents when he was in London, as well he should. They were very generous to him both during his seven-year marriage to their daughter, and in the amount they granted him upon the divorce.

McAlmon's descriptions of Sir John Ellerman and her Ladyship are insightful, but also properly contemptuous of the family as an institution:

It was obvious Sir John was still irrationally jealous of anyone's attention to her Ladyship, and while that imprisoned her, it also pleased her. I was amazed, but concluded that people do to a large extent buy what they fundamentally want of other people; but is there



Robert McAlmon



Kay Boyle

some charity that will aid the offspring (or others) caught in the coils of such a relationship as that between Sir John and her Ladyship? (pp. 201-2)

McAlmon does not stop long enough to analyze his fellow expatriates as closely as he did Bryher's family. His book is literally a running event. If he had delved into the hearts of his friends, then we might have expected him to examine his own motivations more closely as well. It seems that in Paris in the Twenties nothing was taboo, except of course the big H. We did have Gertie and Alice, Cocteau, etc. But they were lesbians and he was French. Real men fucked women. It's as if everyone, in the American colony at least, thought as Hemingway did: you only talked about homosexuals to run them down. Hart Crane was condescendingly tolerated for his art.

Even Kay Boyle could not bring herself to mention the subject in the afterword she provided for this new edition. Whom is she out to protect? She herself was quite taken with Mr. McAlmon, as were many women. Her decision not to comment on McAlmon's sexual disinterest in women is implied in her speculation on the casualty rate among American male writers:

But I believe that collapse is brought about as well by the terrible hunger of those who do not write to *know* the writer, to encroach upon his privacy in order to maneuver the secret from him, to violate the territory of his private life. (p.334)

If it's a question of taste, she could have followed Susan Sontag's model in her obituary of Roland Barthes, in which his tastes are made clear but not commented upon. She is very concerned, even now, that McAlmon has been overlooked; but I suspect she would be the last to admit, along with his other major defenders, William Carlos Williams and Ezra Pound, that his homosexuality — or bisexuality — made him suspect by publishers and put a check on the passion that might have entered into his writing. For all the sleeping around that goes on in wild and woolly Paris in the Twenties, Bob seems to go to bed alone every night, when he bothers to go to sleep at all. He was possessed with motion, and seems to have thought of it as an accomplishment in itself.

On the move one night with Morley Callaghan, a Hemingway clone, he made a disclosure that might even have shocked some of the *poules* that he hung around with: "Happily drunk by this time, McAlmon cried out, 'I'm bisexual myself, like Michelangelo, and I don't give a damn who knows it.'" Many years later he confided, rather stridently, in a letter (unpublished) to a professor at Yale:

I guess most of us can't be rated he-he-masculine, but we are not fairies. There are no real homos, male or female, but there is the bi-sex, and more people than know it about themselves. Personally the types I object to are the female who droops female sex appeal or the male who swaggers with virility. They are the real abnorms.<sup>2</sup>

Bisexual? Perhaps, but you probably wouldn't know it from reading *Being Genuises Together*. Nor would you guess it from the pains to which the narrator goes to distance himself from the homosexuality in the stories in *Distinguished Air*, a collection McAlmon published in 1925. He claims to have treated the subject objectively; but, as Roger Austen pointed out in his survey of the homosexual novel in America, there is a double standard operative in the distinction the narrator makes between the temporarily lost straights and the hopelessly and permanently warped faggots.<sup>3</sup>

It was this remark, in conjunction with Boyle's high opinion of McAlmon's writing, that sent me in search of more of his work. I landed an edited version of his stories by Robert E. Knoll, published by the University of Nebraska Press. The early ones are unremarkable, and there is an unfinished quality to all of them. McAlmon flatly refused to think of writing as work, as did many of the expatriates. He drank a great deal and he talked even more, often holding court from one bistro to the next all along the Left Bank of Paris. There is one story, however, that might have been remarkable, if McAlmon had had the courage to take it where it naturally was leading.

A boy of fourteen is smitten with his neighbor, an older, very handsome Italian man. Antoine gives the boy/narrator a ride one day, and there is some very direct talk:

Not wanting to be in the way of his steering I shrunk against the [oil] can. He saw and put his arm about my shoulder, patting me. "Sit close, bucko. You're not in the way. You're a nice-looking kid. How old are you?"... As the auto swerved around the corner I was thrown closer to him. He put his hand on my leg and patted it. "You're a well set up kid. Have you got the lead in your pencil yet?" he said lightly.

"I tell you I'm nuts about that girl of mine."<sup>4</sup>

Note the abrupt shift, more of a jolt, to Antoine's insistence on his devotion to his wife, who is of course pregnant. The narrator encounters Antoine about four years later, a broken man with a shattered wife carrying her third child, and wonders why the best people, the spontaneous, the loving, are doomed in this world. Just a romantic tale of a father figure? Shades of Hemingway? Or is a writer's lapse of courage? McAlmon ranted and raved continually about the necessity of creating vital American forms, of breaking with the earlier European models, of forging a literature of action rather than of brooding. It both saddens and angers me to think of what he might have given us. For even in this truncated version of affection — and attraction — between boy and man there is promise and power.

In a letter of Oct. 31, 1939 to H.D., Robert McAlmon confided to her that the bulk of his twenty years of writing was lost during the German occupation of Dampierre in 1939. In 1934 he had asked Ezra Pound to write a preface for *Alien Flame*, a book he was trying to place with Faber in London. Pound wrote to McAlmon, offering him some advice: "It is my considered opinion that you are more interesting when dealing with normal types than with marginalia."<sup>5</sup> He also begged off doing the preface. Smoller offers two explanations: the subject, "evidently the heated lives of homosexuals...", or because he had been burned enough

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# Biology is Everything — and Nothing

## Not In Our Genes: Biology, Ideology and Human Nature

R.C. Lewontin, Steven Rose, and Leon J. Kamin  
Pantheon Books, NY, 1984  
\$21.95, cloth, 322 pages

Reviewed by Ellen Herman

Even as Joan Benoit's historic victory in the first-ever women's Olympic marathon last August exuded a tangible aura of female "possibility," The New York Times pointed out that the consensus among specialists in sports medicine was that women are well suited to events that demand endurance (like the marathon), least suited to event using a great deal of upper body strength (like the discus or certain gymnastics routines). Even though ABC commentator Kathrine Switzer excitedly noted that Joan's time was faster than Emil Zatopek's winning time in 1952, she reportedly "shuddered" at her own comparison between "apples and oranges." (New York Times, Sunday, August 12, 1984, 22E).

Treading the line between claiming that biology is everything and nothing is an exercise in avoiding ideological land mines, but this excellent new book by three non-conforming scientists (all three of whom are men) proves that it can be done honestly and with a vision that neither destines us to our biological fate (whatever that may be) nor ignores our existence as biological animals. This uncompromising commitment to a non-reductionist analysis is one of the major reasons to read and learn from this book. Feminists, who in recent years have come to explore the texture of female experience — its diversity as well as its commonality — should be especially receptive to a political approach that does not sacrifice the complexity of difficult questions for the seductiveness of simple answers. Gay men and lesbians, too, who have been repeatedly forced to react to emotionally charged, rightist claims about homosexual genetic blueprints, will learn much from this book.

Throughout their discussion of biological determinism and human nature, the authors of *Not In Our Genes* attack a formidable array of difficult social and biological realities without once falling into the nature/nurture trap. In fact, they insist that biology itself is often distorted by determinists. Ambitious yet meticulous in its method, this book attempts to go beyond "interactionism," the fallback position for most people who dislike the conservative and disempowering effects of deterministic ideologies. Interactionism, the idea that biology and social environment together create the individual human being and social experience is not a bad start, but Lewontin, Rose, and Kamin suggest that a radical understanding of biology and human nature would allow for more than the mere transcendence of biological limitations. It would place biology itself at the center of a theory of liberation.

To quickly summarize, the book presents a solid analysis of biological determinism's reactionary political function, its historical development as a component of bourgeois ideology, and its context in ideas about science as an "objective" authority and scientists as experts never to be questioned. It covers the controversial and interesting topic of IQ studies that attempt to prove intelligence is heritable, including the important exposure of Sir Cyril Burt's data as fraudulent. (In the '40s and '50s, Burt claimed to provide scientific evidence proving the genetic determination of IQ. As interesting as is the story of his work and ultimate disgrace, the book's analysis of why the scientific community accepted his data unquestioningly is equally interesting.)

Other topics covered at some length are mental illness (schizophrenia in particular) and the usefulness of patriarchy to theories of biological determinism. Unfortunately, the range of biogenetic explanations that have been offered for homosexuality and other deviant sexual behaviors is barely touched on directly. In overlooking these explanations, the authors pass up a potentially rich body of material that would doubtlessly be of great help in developing a theory of biological liberation. One would think that they would at least have examined the cultural and scientific response to AIDS for the light it can shed on the perversities of deterministic thinking. This work, although I suspect it will be left almost entirely up to gay men and lesbians themselves to complete, will have a very significant impact on the entire debate.

Gender and race have been the particular targets of new wave biological determinism, whose beginning is generally marked by the 1969 publication of Arthur Jensen's conviction that the differences between IQ results for Blacks and whites are genetic. In this exam-

ple, as in countless others where the eyes of "scientific experts" have been turned to questions of sex roles, ethnic and racial differences, mental illness, and the measurement of intelligence, there are several fundamental assumptions being made. First, individuals are given either primary or exclusive attention, meaning that the social environment is considered secondarily or not at all, depending upon the vulgarity of the example. Second, individual behavior is considered a function primarily or exclusively of genetic factors, which are themselves considered intrinsic, fixed, and often universal. Hence the function of deterministic ideology is as justification and prop for inequality and oppression. While it is conceivable that some scientists really believe their "objective proof" that social divisions originate in genetic differences, the political function of such an idea cannot be obscured. All varieties of biological determinism — from the most vulgar to the most subtle — serve to dismiss and invalidate the claims and demands of the powerless. Struggles for bi-lingual education, non-traditional employment opportunities for women, prison reform, gay civil rights: none can be taken seriously if one believes that the way things are is inevitable, that no change is possible. Protest, whether in the form of individual, isolated anguish or collective, organized outrage, is simply redefined as the result of sick or inferior genetic programming.

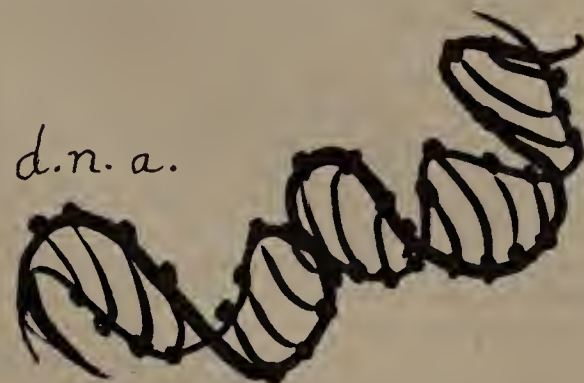
Make no mistake, the final goal of biological determinism is genetic manipulation, whether literal — as in the almost unbelievable suggestion by scientists Mark and Ervin in the late '60s that the violence of Black ghetto rioters was the result of brain dysfunction, and that unemployment, lack of health care, decent housing and education, were merely decoys for the real genetic cause — or symbolic, as in the unrelenting tendency of mainstream economists to hail capitalism as the high point of a natural Darwinian evolution of the economically fit.

improved versions of our own?

The current crop of sociobiological ideas expresses the basic pessimism (as well as conservatism) of its proponents. To believe to any degree that our genes are in and of themselves a blueprint for social arrangements is to believe that human nature is essentially xenophobic, territorial, hostile, competitive, sexist, racist, and a slave to oppressive hierarchy and coercive authority. Additionally, determinists are convinced of the existence of a single "human nature," and their literature is consequently characterized by extreme fondness for "averages," "norms," and a concept of "normalcy." In spite of the fact that biological similarities between races, genders and people with a variety of sexual preferences far outnumber differences (not to mention that differences between members of the same gender or race are legion), clear demarcations between groups of people is a necessary component of determinist ideology. Such rigidity keeps people in line. The entire history of psychiatry, for example, is one long definition of what is normal and what is deviant, and many radicals, including victims and survivors of psychiatric oppression, have described the complete powerlessness and despair that are the rewards of those who challenge what is considered normal behavior, appearance, thinking, and sexual desire.

Which brings us to the problems posed by cultural determinism, a position often adopted in reaction to its biological counterpart. While many feminists, for example, have suggested that the meaning of gender is determined by the relationship between biology and social structure (the "interactionist" position described above), and others have come very close to adopting the assumptions of biological determinism itself, there are some who have suggested that gender is purely a social construct having no meaning outside of a particular social context. Although *Not In Our Genes* does not discuss cultural determinism at any great length, its authors would, I am sure, take a dim view of its feminist advocates, since they would claim that the underlying assumption — the powerlessness of the individual to act or make conscious change — is the same in both cases.

For example, both radical anti-psychiatry activists and rightwing behaviorists committed to the idea that all human activity results from patterns of reinforcement believe that inequality is caused by misguided cultural labeling. Consequently, they think that oppression based on gender or race can be eliminated by reshuffling cultural categories. Their emphasis on culture creates an illusion of possibility which is a refreshing contrast to the supposed immutability of biology, and it is the source of its appeal to many feminists and other critics of the status quo. (While there is certainly evidence of this trend within the gay movement — for example, in the insistence that being gay is a pure and simple choice that can be made by anyone — my impression is that cultural determinism has gained less ground here than within the autonomous women's movement, where it has become the foundation for an often appealing but very problematic notion of women's culture.) Ultimately, however, it also denies individuals the power to consciously transform our lives and our world, a power which has been and must continue to be a central concern for feminism and the women's movement.



The biological determinism that has been directed towards women and the brand that has been practiced by feminists themselves are not always visibly packaged. Where we have developed strong defenses against the crudest arguments that "biology is destiny," we may not even recognize the same determinism in its less obvious forms. It is true enough that the literature of biological determinism concerned with gender is filled with speculations about brain differences between men and women and analogies to unsuspecting species like ducks and baboons; but such concern also takes the form of tracing genetic differences onto the map of individual psychology in the form of sex roles or homosexual personalities.

It is in this trap that feminists have most often been caught. The most knee-jerk of feminist determinists have simply relocated the origin of genetic sexism from the brain to the genitals. This is usually accomplished by reinterpreting a tradition of psychoanalytic concepts to explain male supremacy and female powerlessness. But turning penis envy on its head has clearly led to analyses that insist on womb envy, that glorify biological and social mothering, and that seek consciously to redraw any gender lines that may have begun to fade.

We must not make the mistake of believing that feminists are necessarily opposed to biological determinism, or that such oppressive ideology is transformed into something else when it comes from the mouths and pens of women. Attributing universal, ahistorical truth to any sexual divisions based on differences in male and female reproductive physiology or its psychological or cultural manifestations is playing the same old song. Phallocentrism (a word coined to describe a feminist worldview that included a psychological/biological analysis of male/female differences) may be a satisfying metaphor for feminists seeking to understand and change patriarchal reality, including male violence against women, the "gender gap," or differences between male and female sexuality. But we will not advance our understanding of patriarchy, racism, or capitalism by thinking deterministically about brains, hormones, reproductive anatomy, or even the separate existence of male and female cultures if we believe their source to be in our genes.

## Paris Queen

Continued from Book Review page 2

by seemingly willing publishers."

McAlmon's papers are at Yale University, perhaps worth a closer look.

1 Morley Callaghan, *That Summer in Paris* (New York: Coward-McCann, 1963), p. 134, cited in Sanford J. Smoller, *Adrift Among Geniuses: Robert McAlmon, Writer and Publisher of the Twenties* (University Park, Pa.: The Pennsylvania State University Press, 1975), p. 212.

2 Robert McAlmon to Norman Holmes Pearson, 4 Jan. 1954

[5?], Unpublished letter, cited in Smoller, p. 216.

3 Roger Austen, *Playing the Game: The Homosexual Novel in America* (Indianapolis: The Bobbs-Merrill Co., Inc., 1977), p. 45.

4 Robert McAlmon, "Green Grow the Grasses," in Robert E. Knoll, ed., *McAlmon and the Lost Generation, A Self Portrait* (Lincoln: University of Nebraska Press, 1962), p. 312.

5 Ezra Pound to Robert McAlmon, 1 March 1934, Unpublished letter, cited in Smoller, p. 262.

6 Smoller, p. 262.

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# BOOK

## GAY COMMUNITY NEWS

# SHORTS

### HOT OFF THE PRESSES

Like anything else, Hollywood and the popular American imagination have trends; after a decade or so of more male-oriented, tinsel-town glamour, the Diva seems to be back in vogue. For sheer quality you can't beat *Marlene Dietrich: Portraits 1922-1960* (Grove, \$49.95). Over 250 beautifully reproduced photos of La Dietrich on fine paper with excellent text. Perhaps more cost-effective is Thierry di Navacelle's *Subline Marlene* (St. Martin's, \$14.95). Great photos, good basic text and a very low price. Packaged as a run-of-the-mill photo/bio, the book is much better than it seems at first glance.

In James Spada's large-format *Hepburn: Her Life in Pictures* (Doubleday, \$14.94 [paper]), the Hepburn is Katharine. As usual with the Spada books, the pictures are good to very good and the text is always entertaining and informative. Of special interest are photos of K.H.'s "special" friend, Laura Harding. Moving from K. to A., Charles Higham has a new biography entitled *Audrey: The Life of Audrey Hepburn* (MacMillan, \$14.95). The problem with the book, besides Higham's usual dreary style, is that this Hepburn has had a very uneventful and somewhat boring life. Equally tiresome is Diana Maychick's *Meryl Streep* (St. Martin's, \$12.95). Its scant 158 pages feel puffed up with hype and extraneous facts which do nothing to hide the reality that a hard working, talented actress may have a very dull life (at least to read about).

Somewhat more interesting is Sarah Bradford's *Princess Grace* (Stein and Day, \$17.95). Less a movie bio and more a piece of American social history (including all of the necessary ingredients: sex, class and money), this is a step above most of the genre.

If Kelly was the American dream gone right, Peter Bogdanovich's *The Killing of the Unicorn* (Morrow, \$12.95) is certainly the dream gone wrong. A very biased, self-pitying, and probably inaccurate account of the life of Dorothy Stratten by her last lover. Another American success story gone wrong, but then right, is Connie Francis' *Who's Sorry Now?* (St. Martin's, \$14.95). What might have been maudlin and self-serving is actually a sprightly, well written, and entertaining look at the private life of a superstar.

And finally there are three bios of great stars. William Weaver's *Duse* (Harcourt, Brace, \$19.95) is a well written, factual account of the great actress' life and time. On the other hand, *Gypsy & Me* by Erik Lee Preminger (Little, Brown, \$17.95) is a personal account of the great ecadysiast [stripper] by her son. Written from the heart, parts of the book seem to be a quite funny spoof of Patrick Dennis' parody *Little Me*. And then there is *The Divine Bette Midler* by James Spada (MacMillan, \$12.95). Great pictures, great texts, the best book about the Divine Miss M. at a very reasonable price. There is also a very good discussion of Midler's place in gay culture, both of how she started and why she is so popular.

Jumping gender we have Bob Thomas's *Astaire: The Man, The Dancer* (St. Martin's, \$18.95), an affable enough life/career bio. Although the most personal issues are swept under the carpet, there is enough innuendo for the interested reader to "read into," if you get what I mean. Also about a dancer is a fine biography of choreographer/dancer Jack Cole, *Unsung Genius* by Glenn Loney (Watts, \$18.95). The book is best at describing the career and the influence rather than the life,

# BOOK

## GAY COMMUNITY NEWS

# SHORTS

but well worth while for anyone interested in dance, theater or musical film. And from the personal to the sub-set there is *Men Dancing* by Alexander Bland and John Percival (Macmillan, \$35.00). Several good essays about the history of men and dancing are augmented with almost 200 pages of quality photographs.

James Haskins' *Nat King Cole* (Stein and Day, \$16.95) is a decent, popular tour through the singer's life and times. Not very in-depth about the music, it is still a well written biography and an exploration of the racism, in both the culture and the music business, which Cole had to live through. Stanley Booth's *Dance With the Devil: The Rolling Stones and their Times* (Random House, \$16.95) is hardly ever about the music or even the Stones. A reflection, rather than an analysis, of the craziness of the rock world, the book does deal with the poly-sexuality of both the men and the music. More for addicts than fans, but fun if you can get into it.

From hard rock to baggie pants, Stanley Green's *The Great Clowns of Broadway* (Oxford, \$19.95) gives bios and comments of ten comics. It is most interesting when he is describing the ethnic appeal of a Fanny Brice or the flip-flopped gender expectations of Bea Lillie. Enough material here to spark interest and thinking about the nature and history of theater. Foster Hirsch's *A Method to Their Madness* (Norton, \$18.95) does not so much spark thinking as give you an exhaustive history and analysis of method acting and the major people involved with it. There is no overt discussion of sexuality but it is evident that the method had a great effect upon humanizing American male acting on both stage and film.

Anecdotal, rather than scholarly, is Jean Negulesco's *Things I Did and Things I Think I Did* (Linden Press, \$18.95). A memoir of the transplanted Romanian who became a famous Hollywood director, it is filled with great gossip about everyone from Garbo to Monroe.

### Coming Out:

### Recent and Soon

**The Highest Apple**, Judy Grahn, Spinster's Ink, 1985, \$5.95

**A Comrade Is as Precious as a Rice Seedling**, Mila Aguilar, Kitchen Table Women of Color Press, 1985.

**Sinking/Stealing**, Jan Clausen, Crossing Press, 1985, \$7.95

**Quiet Fire: Memoirs of Older Gay Men**, Keith Vacha, Crossing Press, 1985, \$18.95

**Magic Mommas, Trembling Sisters, Puritans and Perverts**, Joanna Russ, Crossing Press, 1985, \$6.95

**The Things That Divide Us: Short Fiction by Women**, edited by Faith Conlon, Rachel da Silva and Barbara Wilson, Seal Press, 1985, \$8.95

**Homosexuality in Canada**, 2nd edition, compiled by William Crawford, Canadian Gay Archives, 1984, \$20

**Understanding AIDS: A Comprehensive Guide**, edited by Victor Gong M.D., Rutgers University Press, 1985, \$9.95

**Black Women Writers at Work**, edited by Claudia Tate, Continuum in Publication, \$9.95

# BOOK

## GAY COMMUNITY NEWS

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Informative and entertaining, it never loses sight of its roots in the Hollywood/trash genre. Hardly ever rising above its roots is Kenneth Anger's *Hollywood Babylon II* (Dutton, \$25). Anger has again put together (written is too strong a word) a can't-put-it-down-this-is-making-me-sick volume. Some astute cultural analysis is included in his exposure of the treatment of gay people in Hollywood and his final chapter on Reagan and the New Right.

Another run-down on contemporary films and their directors, Judith Crist's *Take 22* (Viking, \$25.00) addresses real issues in filmmakers' work and craft, including some interesting talk about the social changes surrounding issues of gender, sexuality and sex in films. More technical, and actually more interesting, is Cuban emigré Nestor Almendros's *A Man With A Camera* (Farar, Straus & Giroux, \$17.95). Perhaps the world's leading cinematographer, Almedros is also known as the director of *Improper Conduct*. The main text of the book concerns his thoughts and problems of working on each of his films, but earlier chapters speak about his life and his formation as an artist. The chapters on the film industry and social organization in Cuba are of particular interest since his directorial debut and his recent statements on his own homosexuality.

— Michael Bronski

### Lots of Mommies

*Jane Severance*

*Illus. by Jane Jones*

*Lollipop Power, Chapel Hill, N.C.*

*34 pp., \$3.25, paper*

*Lots of Mommies*, released by Lollipop Power, Inc., is by the same author as *When Megan Went Away*, but it has to be read with the idea in mind that these are two very dif-

# BOOK

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ferent books. They do have one thing in common though, and that is that both children live in non-traditional households.

The child in *Lots of Mommies*, Emily, lives with a lot of women. No mention is made of lesbianism, but the way that these women live is how some lesbians live in communal households.

The book tells about Emily's first day at school. Some of the children are bragging about their families and all Emily can say is that she has lots of Mommies. The others don't believe her. She goes to be by herself; ending up on the jungle gym. She falls off, hurting herself. Her "lots of Mommies" come to the schoolyard, fixing her up and at the same time showing her classmates that she does have lots of Mommies.

Somehow this story seems forced. Maybe it's only that the book just doesn't have much in common with city living, and it seems contrived to me because of that. I don't know too many single mothers who could get to an injured child that fast or easily. Too many arrangements, deals, and promises of overtime would have to be made first.

Another noticeable thing about the book was its lack of talk about the issues for a child living in a non-traditional household. True, the book is not about that, but it is about Emily's first day at school, and some of the people in the household must have talked about things that may come up. The reader needn't get all the gory details, but a few remarks would let the reader know how other people solved things.

Lollipop Power books are not cheap, are put on paper that shows dirt, and are not bound for a lot of abuse. This one is no different. *Lots of Mommies* is not to be left around.

If these things make a difference to you, don't get this book, but if a child you know could be helped by such a book, get it. That the child in the book lives in a non-traditional household should help other children feel less alone.

— Carrie Dearborn



Quiet Fire: Memoirs of Older Gay Men

**No Magic Bullet: A Social History of Venereal Disease in America Since 1880**, Allan Brandt, Oxford University Press, 1985.

**It's a Good Thing I'm Not Macho**, Susan Eisenberg, Whetstone Press, 1985, \$7.95

**Sitt Marie Rose**, Etel Adnan, Sinister Wisdom Books, 1985, \$6.95

**Bernice**, Georgia Jo Rasmeyer, Metis Press, 1985

**The Circus Performer's Bar**, David Arnason, Talonbooks, 1985, \$8.95

**Remember Me**, Michel Tremblay, Talonbooks, 1985, \$5.95

**Letter from a Great-Uncle and Other Stories**, Richard Hall, Grey Fox Press, 1985, \$7.95

**Restless Rednecks: Gay Tales of the Steamy South**, Roy F. Wood, Grey Fox Press, 1985, \$7.95

**Hard Times Cotton Mill Girls**, Victoria Byerly, South End Press, 1985, \$9

**Lesbian Nuns: Breaking Silence**, edited by Rosemary Curb and Nancy Manahan, Naiad Press, 1985, \$9.95

**A Hot-Eyed Moderate**, Jane Rule, Naiad Press, 1985, \$7.95

**Island Passage and Other Stories**, Naiad Press, 1985, \$7.95

**Ecstasies**, James Broughton, Syzygy Press, 1985, \$7.00

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**The World Can Break Your Heart**, Daniel Curzon, Knights Press, 1985, \$6.95

**What is Remembered**, Alice B. Toklas, North Point Press, 1985, \$9.50

**Totempole**, Sanford Friedman, North Point Press, 1985, \$13.50



Some members of the Kitchen Table Women of Color Press collective: (l-r) Leota Lone Dog, Lynn Kagwa, Alma Gómez, Cherríe Moraga and Rosie Alvarez



# A Study of Judith, Sodom and Shylock

Outsiders. A Study in Life and Letters

Hans Mayer, translated by Denis M. Sweet, with  
a Foreword by Ihab Hassan  
MIT Press, Cambridge, Mass., 1984  
xxi + 434 pp., \$9.95

Reviewed by Matt Senger

Depending on the societal constellation, anyone can become an "outsider." This insight, that despite the vulnerability of groups, alienation is essentially an individual experience, forms the point of departure of *Outsiders*. A thoughtful collection of essays, *Outsiders* is devoted to the troubling phenomenon of what the well-known German literary and social critic Hans Mayer terms the "existential outsider" in modern society. As here defined, existential outsiders are people "whose move into the margins and the outside [of the existing social order] was enjoined at birth through sex, origins, or psychic and corporeal makeup." (p. xvii) It is Mayer's contention that society, even in its vilification, has traditionally regarded with a degree of awe those people who, as individuals, dared to cross over social boundaries and thus to declare themselves as outsiders. Mayer goes on to argue that the modern concept of "outsider," as applied to entire social groups, has taken on a degree of prejudgmental negativity. The term reveals an *a priori* desire to destroy any and all persons recognizably belonging to those groups, whether by genocide or through more or less subtle forms of discrimination.

In contrast to self-declared or "intentional" outsiders, who are always deemed to be outsiders on the basis of their particular individuality, "existential outsiders" are conceived of as a genus: "people who..." They are no longer viewed as unique beings but judged (and reviled) as representatives of an outsider group; it is by virtue of their perceived group identity that individual outsiders are now considered to constitute an insupportable danger to the unquestioned self-understanding of modern bourgeois society as a whole. Mayer's conclusion is that the only way the oppression of outsider groups will be overcome is if society is willing to admit to the individual's right to subjectivity. In consequence, the 24 essays presented comprise a series of case studies rather than discussions devoted to the general problems of outsider groups. They are gathered under the headings "Judith and Delilah," "Sodom," and "Shylock," chosen on the basis of what Mayer considers to be three fundamental types of outsider existences: "women who are exceptional because they ignore the rules; men who are outsiders on account of sexual inclination; the Jewish outsider within bourgeois society." (p. xviii)

The insights offered in these essays are interdependent, and the overall argument of the volume is not only chronologically but also logically sequential. The first part of Mayer's triptych is devoted to the outsider fate of the self-assertive woman; this analysis is central to Mayer's argument that in a society where "enlightenment" (both as the historical movement with a capital 'E' and as a necessary program for



continued progress) has failed, there will always be a desire to subjugate and victimize individuals in the "interest" of declared social priorities. In other words, the techniques of anti-feminism can be seen to be paradigmatic for techniques of ostracization of any sort.

While this insight may not startle anyone by virtue of its innovativeness from a sociological point of view, its application to both literary works and paradigmatically chosen historical figures offers ample food for thought. Thus in his discussion of the fate of two literary Judith types, Joan of Arc (according to Schiller, Shaw, Brecht and Vishnevskii) and Hedda Gabler, he can argue that the full scale of the social opprobrium voiced against their behavior is ultimately due to the fact that these women scandalized a chauvinist world by appropriating for themselves what an essentially benighted society had declared to be "male prerogatives" — in the case of Hedda the act of "manly" suicide by use of a revolver. Two further case histories, now taken from the realm of reality, press home Mayer's argument as to the fundamentally marginal existence of women under these conditions: the lives of George Eliot and George Sand, the former of whom was condemned for not being what she so much desired to be (a respectable wife), and the latter of whom was prevented from practicing the libertinage she preached.

If the two Georges are shown to combine elements of the biblical Judith and Delilah in their conflict with bourgeois mores, Mayer pursues the tragic fate of modern-day Delilahs in his discussion of such literary

creations as Wedekind's undine *Lulu* and Ruth in Harold Pinter's *The Homecoming* and the media creation of the femme fatale Marilyn Monroe, all victims of exploitation.

For Mayer, the agonized vulnerability of a society caught up in this maelstrom of fear and (self-)alienation is symbolically represented in Richard Lindner's painting "The Meeting," which is happily reproduced on the cover of the present edition. A discussion of its import closes the first part of the volume.

The second section is devoted to the ostracized homosexual and begins with the contention that "Greek love" was ever viewed with ambivalence at best. The relevant essay, "A Chronicle of Murders and Scandal" (pp. 143-153), is undoubtedly the weakest of the lot in its bold assertions and sweeping generalizations (Mayer tends to be weaker in his discussion of pre-bourgeois times). Nonetheless, here too the author convincingly, and sympathetically, drives home his point to the "lay" reader as to the perennial outsider fate of the homosexual both as an individual and as a group.

Following on from the theme set by the lead essay, the first two of the subsequent chapters deal with murder and scandal, one as portrayed through the eyes of literature (Marlowe's *Edward II*) and one studiously ignored for what it was (the brutal murder of the German art critic Johann Winckelmann). Of these, particularly the latter is of interest since it entails a classic instance of the way society's dishonesty forces the

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# Extra(ordinary) Imaginative Fiction

## The Zanzibar Cat

Joanna Russ  
Arkham House  
Sauk City, Wisconsin 1983  
244 pp, Illustrated. \$13.95

## Extra(ordinary) People

Joanna Russ  
St. Martin's Press, N.Y., 1984  
160 pp. \$10.95

Reviewed by Michael Bronski

I'll have to begin this review by admitting that I have always disliked science fiction. As a child when pressed to read the (generally regarded) more masculine tales of *Tom Swift and His Electric Heterosexualizer*, I preferred the more intellectual and personal tales of Nancy Drew and the Hardy Boys as they solved *The Mystery of the Odd Eight-Year-Old Boy*. Somewhere along the line I had decided that I preferred the indefinite, nebulous realities of a mystery to the concrete manifestations of Tom Swift's "science fiction." Even though they are always explained in the end, mysteries fit more precisely my gut feelings that things were never as they seemed, that there were realities and feelings which were unexplained. (This soon drew me to stories of horror and the supernatural, but more of that later.) Tom Swift, on the other hand, seemed to be the complete antithesis of this. I knew there was a whole world out there — science — which I did not understand (a situation which was repeatedly demonstrated to me over the next 15 years as I failed science classes with the same ease that I devoured novels). But the point of the Tom Swift books was to "explain" that unknown; his endless inventions were a means to concretize and conquer that mystery, never to exalt or revel in it.

Well, to make an already too-long lead paragraph even longer, I never much read science fiction; under any of its various nomenclatures such as "speculative fiction" or "futuristic narrative." In the mid-1970s I did read some feminist writers — Ursula LeGuin and Joanna Russ — who were called sci-fi writers, but whom I labeled "women writers" since they did not conform to my notions of a more masculine content or viewpoint. And even though I enjoyed their books, it was with a hesitancy, an embarrassment; despite the new classification, I still thought of them as science fiction. And although I didn't mean to dismiss an entire literary genre because of Tom Swift, you have to remember that I also never ate broccoli until last year because I had



Joanna Russ

decided, at the age of five, that it looked funny.

This past month I found these two collections of short fiction by Joanna Russ — *The Zanzibar Cat* and *Extra(ordinary) People* — and boy, was I suprised. I had idly picked up *Extra(ordinary) People* because the first story, "Souls," seemed to be about a medieval nun, and I had just finished reading about Abess Hildegard of Bingen (a little-known writer, scientist, musician, and mystic from the eleventh century) and didn't seem as though it would be very scientific. I read through without stopping, and pretty much without knowing what had hit me. I quickly finished the other four narratives in the slim volume, and, before the evening was over, read them again. I suppose you could call them science fiction (I wouldn't), but that label would only be an attempt to categorize and classify these incredibly varied, expansive pieces. When I think of how I *would*

classify the stories, and the writing, the only comparisons that come to mind are famous women mystics — Teresa of Avila, Julian of Norwich, Margery Kemp — or *The Doors of Perception* by Aldous Huxley. The first because of their form, the second for content. I don't want to give the impression that Russ is a Christian, religious or psychological polemicist; she is first and foremost a storyteller. But the essence of her telling, the quality which makes her work shine, is the same mind and consciousness-expanding which the mystics do, and Huxley writes about. It is Russ's unique ability to make us see and understand far beyond the usual reaches of narrative; to shape this expansion through both technique and content. In more literary terms, Russ's theme is the boundless realm of the imagination; the reality that there are endless possibilities.

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"Brilliant and comprehensive."

— Malcolm Boyd

## Outsiders

A Study in Life and Letters

by Hans Meyer

translated by Denis M. Sweet

This book brings together recent essays by the highly regarded German literary critic, Hans Meyer. They are studies in alienation organized into three main types of outsiders — women, homosexuals, and Jews — as depicted in literature from Shakespeare to Marlow to the present.

"Hans Meyer is not only a literary critic of omnivorous energy, but an individual with an alert social conscience. He has, over the past several years, been producing essays on those human beings whom established society and classic literature have represented as outcasts, marginal men, and subversives. In *Outsiders*, he has arrayed these separate writings and reflections in a rather breathless survey . . . lively and humane."

— George Steiner, *Times Literary Supplement*

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# Extra(ordinary) Imaginative Fiction

Continued from Book Review page 6

Concurrent, and consistent with, Russ's voice is her concern with the political. Just as the imagination is boundless, so are political possibilities. Many of the stories in both of these volumes push against the strictures of sexuality and gender. But they are not just tales that replace male protagonists with women; they strike deeper at the accepted cultural definitions: they are revisioning, not revisionist. In Russ's world the way to overthrow oppression, to obtain freedom, is to exercise the imagination. In "Gleepsite" a salesman is peddling a device which enhances daydreaming:

Daydreaming is normal. It is not hallucination or delusion or deception, but creation. It is an accepted form of mild escape. No more than in a daydream or reverie it is possible to confuse the real with the ideal; try it and see.

The real and the ideal, the present and the possible. These are the main tensions in Russ's writing and she is intent on proving to us that there are more things in our imaginations than we ever dreamed, possible or not.

Many of Russ's stories have to do with outsiders. In "My Dear Emily," the title character discovers that becoming a vampire is a more enjoyable life than that usually expected from a proper nineteenth century lady. Cissie Jackson, a young Black woman, discovers in "My Boat" that she can imagine worlds that are far more

real and more compatible than her own life, as she sails off, the Queen of Saba, on her own barge. Even the bourgeois Amélie Bertrand has found telepathic worlds beyond her provincial France. Russ suggests that the means of overthrowing oppressive circumstance are at our immediate disposal, right before our mind's eye.

But Russ is not about to be so simplistic. Many of her stories have to do with the very fact — the art — of writing, of imagining. "Everyday Depressions," the final piece in *Extra(ordinary) People*, is a long meditation (much too dull a word for such a sprightly piece) upon writing politically correct pulp fiction, although I suspect that Russ would not consider any fiction (i.e., an act of the imagination) "pulp." "The Zanzibar Cat" relates, in seamless fashion, that "she who tells the tale controls the power." But unlike the power of Scheherazade, which, although life preserving, was illusory, the power that the miller's daughter wields in this fairy tale is complete and total. She can stop the story wherever she likes; it is her very voice — and by extension, Russ's voice — which both empowers her and keeps us in its spell.

Although some of Russ's stories deal in what we have come to think of as "science fiction," many of them border on the literature of the supernatural or the unexplained. Ghosts, vampires, mental and physical transmigration all play a part here. This was exactly

what I was drawn to as a child: the possibility of the Unreal, the un-earthly, the un-believable. It is the difference between the "scientific reality" of Tom Swift, and the bounded suspension of disbelief which mysteries create. It is the opening of explanations, rather than the closing of them, which is intriguing; the raising of questions, rather than the answering, which is interesting.

At the root of Russ's work is a vital, always expanding, unpredictable force. The vampire tells the young woman in "My Dear Emily":

We're not [people]. We're a passion. Life is passion. Desire makes life. Desire lives; *that* lives when nothing else does, and we're desire made purely, desire walking the earth. Can a dead man walk? Ah! If you want, want, want...."

This is the passion, the desire which is at root of the daydream, at the core of the imagination. It is the strength to imagine something different, and the strength to make that "different" a reality. Russ's writing is both the process and the manifestation of that imagining. It is the vision of what writing could be, and is, of what our lives could be, and are.

But to get back to my first question. Is it science fiction? I don't know, but I'm reading it. And for that matter, I'm eating broccoli. Anything is possible.

# Sex: Sometimes Hot, Never Judgmental

Continued from Book Review page 1

judged by my sisters for somehow flunking "liberation." Yet it has been difficult to say anything — because of the vulnerability involved but also because to say anything is to appear to align with the "enemy camp."

JoAnn Loulan's book creates a much-needed demilitarized zone. While not pretending to have the last word or to speak for every lesbian, Loulan provides a wealth of information based on her counseling work with a wide variety of lesbians in the San Francisco area. The book's tone is relaxed, conversational and exploratory (though perhaps a bit too "New Agey" for some tastes). Its contents reflect an obviously conscious and rigorous effort to be inclusive. There are sections addressed to women of color, fat women, recovering alcoholics, disabled women and other women who fall into categories whose specific sexual issues are often overlooked; women in these groups are also frequently heard from in their own words in many of the quotes laced throughout the book.

The descriptions of lesbian sexual practices, running the gamut from snuggling to vanilla sex to S/M, are fun reading — sometimes hot, never judgmental. Loulan takes into account ideas and information from

both "sides" of the sex debates, managing to be pro-sex and simultaneously sensitive to issues of sexual violence against women. While addressing all lesbians who wish to enhance their sex lives, Loulan's book is notable for allowing women to begin wherever we are. It then provides us with a theoretical framework and with some concrete, practical suggestions for moving forward from there.

In a remarkably non-rhetorical fashion, Loulan places the "blame" for lesbian sexual problems with patriarchy and sexism. This is a welcome shift from other "feminist" works on women's sexuality, with their Lonnie Barbach-style, Masters & Johnson-influenced behavioral approach. That approach, which for years has caused tremendous pain, frustration and self-blame for me and many others, names "socialization" and misinformation as the sources of women's sexual difficulties, skating across the surface of emotional difficulties and their causes. It prescribes a mechanical process of familiarizing oneself with one's body through masturbation and self-massage in pursuit of the ultimate goal, orgasm.

Loulan incorporates much of this Barbach-type method; increasing familiarity with our bodies and our own physical responses is a major focus of her work and

is the main point of the "homework" exercises at the end of the book. But her model of female sexual response downplays orgasm and achievement-oriented sex, stressing instead choice, self-acceptance and immediate openness to feeling. And Loulan emphasizes the deeply emotional basis of sexual dysfunction. Women have not only been "misinformed" about sex, she points out; we have been threatened, raped, incested and brutalized into a state of numbed confusion about it. And for lesbians this cake has been iced with a chilling layer of homophobia.

To acknowledge this is not to wallow in it or to stay stuck in the stance of victim. Permeating the book, including those portions of it addressed specifically to incest and rape survivors, is an optimism about our capacity for cultivating pleasure and joy through exploration and communication. With its matter-of-fact and entertaining descriptions of what lesbians do and how we relate with one another, its illuminating and moving vignettes from many and varied lesbians, and its challenging exercises and suggestions about what to do next, this book is a major step in creating an environment where we can be vulnerable with each other about how sex is for us and how we want it to be. I cried when I read it, out of surprise and hope.



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## Dominance and Submission

Continued from Book Review page 1

powerful argument against it.

Grae also treats another possible system when she presents the utopian model prison which has a constitution including rights for prisoners. But even there, because money, influence and power are not distributed equally, the common people are still subject to the whims of the privileged few. I wish Grae had gone on to portray a situation of complete economic and social equality. But even in that situation, I'm sure she would continue her basic argument that the abuse of power is not only political, but a personal, emotion compulsion that humans are prone to. She believes that power imbalances will poison sexual relationships,

leading both partners to commit out-of-control acts that will cause them guilt, shame and alienation from their feelings. It is only when people are totally equal in status that their relationships can be free of corruption. In this way, Grae makes a convincing argument for equality of all people and shows how a non-egalitarian society, whether manifested by racism, classism or other factors, will corrupt even the most private relationships within it.

A question that is sure to be raised is whether or not this book is an attack on S/M. Since Kat is a prisoner for most of the book, Grae actually does not treat the situation of consensual power imbalances, but she does make a repeated argument that having un-

balanced power will become a temptation, an addiction, and an out-of-control emotion for people, regardless of their politics or intellectual beliefs.

Behind the veneer of erotica and the mystery story, this book is full of ideas. The analysis of power relationships is thoroughly entwined with the sexual fantasies in which it is presented. It succeeds both as an entertaining book and as a profound examination of current issues. I highly recommend it and am looking forward to the discussion it is sure to stimulate when it has been more widely read. This novel represents the growing sophistication of the lesbian/feminist discussion of sex and relationships: an appealing blend of theory and practice.

## Judith, Sodom and Shylock

Continued from Book Review page 5

homosexual to adopt a double life and how his lies are subsequently shared and perpetuated by all.

Moving from cover-ups to exposure, Mayer shows how the literary feud between two German poets (Heinrich Heine and Count August von Platen) exemplifies the humanly (self-)destructive effects of the vilification of one outsider by another (Heine being a Jew, Paten gay). Deceit and exposure is also the central theme of the revue of lives surveyed in "Alternatives in the Nineteenth Century": H.C. Andersen, Verlaine, Rimbaud, and the inevitable Ludwig of Bavaria, who is set off against Tchaikovsky — all of them men whose reaction to their outsider-dom was to negate the present, ultimately in death. The three essays which round off this section examine the limitations and possibilities of a gay aesthetic (contrasting the model provided by Wilde and Gide with the programmatic stances of Klaus Mann, Maurice Sachs and Jean Genet).

The essays of the third group include significant, sympathetic readings of *The Jew of Malta* and *The Merchant of Venice*, as well as a survey of "Jewish Figures in the Bourgeois Novel." Of the essays here

gathered it is the one on "Jewish Self-Hate" that proves to be as emblematic of the Enlightenment repealed as does his discussion of the "Scandal of Joan of Arc." The essay "Hatred of Jews after Auschwitz" reveals anti-Semitism to be as dangerous for a society dominated by non-Jews as anti-feminism is for a society dominated by males.

In his final essay, "Open Ending," Mayer posits the provocative thesis that, despite the commonality of the experience of social alienation, "Judith and the men of Sodom and Shylock's descendants can be named together only in their negativity. No path leads from the one to the other. There is no community of outsiders." (p. 401) This will undoubtedly rankle under the skin of many, but it deserves careful consideration, if we are to be honest with ourselves and one another as we plan our strategies to assert ourselves in the face of societal oppression. *Outsiders* is not an easy read, and some of the essays presuppose a degree of familiarity particularly with German literature. This will limit their effectiveness as far as non-specialist readers are concerned. Taken as a whole, however, the book comprises an excellent example of the insights literary scholars can contribute to the education of the general public outside the ivory towers of academe.

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# Plans Underway for Blood Test

By Christine Guilfooy

BOSTON — Plans to have the HTLV-III antibody test in place in blood banks and at alternative testing sites are moving forward, and officials expect arrangements to be complete in two to four weeks.

Sylvie Houbart of the Northeast Region of the American Red Cross Blood Services, which covers Massachusetts and Maine, said they have received a supply of the test kits and are in the process of training laboratory technicians to use them. The Red Cross will also test blood collected at the alternative test sites which are being set up for high risk individuals who have been asked not to donate blood but who want to take the test.

Robert Carwell, the commonwealth's acting AIDS coordinator, told *GCN* he expects the alternative sites to be in place by April 15.

The test is jointly sponsored by the Red Cross and the state department of public health and will be free of charge to those wishing to take it. Carwell said the money used to pay for the alternative testing comes from \$200,000 set aside from the \$1.5 million appropriated for AIDS by the commonwealth. He added that should more money be needed, it would be taken from a residual which has been set aside from the same \$1.5 million.

The search for the alternative sites, which is being conducted by members of the health department along with members of the Governor's AIDS Task Force, should result in the establishment of a variety of locations throughout the commonwealth. Carwell said the committee is looking for sites which will maintain confidentiality and will be aware and sensitive about AIDS issues. "We don't want a hostile or hysterical environment," said Carwell. He said there will be approximately ten alternative sites established.

When the sites are in place, a toll-free number will be set up for persons wanting to obtain an appointment for the test. Carwell told *GCN* that names will not be used. Each caller will be assigned a number, and appointments and all test results will be identified by that number.

The test will require a pre-counseling session to explain the limitations and problems of the test. Persons taking the test will be scheduled for a return visit at

which point results will be explained. Those needing further counseling will be referred to counselors sensitive to the issues the test may raise.

The alternative sites will collect the blood, disseminate results to individuals taking the test, and provide the brief pre- and post-test counseling. The test itself will be done by the Red Cross. Only asymptomatic individuals will be eligible to take the test. Those persons who have symptoms which could be indicative of AIDS or Aids Related Complex (ARC) will be referred to a physician without testing.

Carwell said two sites have been finalized thus far, both in Worcester: Worcester City Hospital and the University of Massachusetts Medical Center. Negotiations are continuing to establish sites on the North and South Shores. Testing at the sites will not begin until all of the sites have been established, until the toll-free line has been set up and until the Red Cross technicians have received adequate training for administering the test.

Explaining how the test will affect the donation centers, Houbart said any blood which is donated and tests positive, even if judged to be false-positive by further testing, will be discarded. Based on preliminary data, this may mean up to seven percent of blood donations will be discarded even though retesting will lead to the assumption that it is healthy blood.

False positives occur when the test reads the presence of HTLV-III antibodies when, in fact, none are present. The test also produces false negatives, that is, fails to detect the antibody when it is present. In addition, not all individuals who carry the virus also carry the antibody at a given time. And those who carry the virus and antibody may not have the virus actively circulating in the blood at a given time.

Because of the questionable accuracy of the test, because it has no specific diagnostic value, and because of concerns around confidentiality, job security and insurance coverage, major gay organizations and the Red Cross continue to stress that high risk individuals refrain from both donating blood and taking the test. However, individuals in high risk groups who wish to take the test should do so through the alternative sites.

## Miami Censors

Continued from page 3

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Although Genuardi said there was no link between the Miami News article and the inspection, Sprouse said, "I don't think [such a coincidence] is possible." Genuardi told *GCN*, "It had nothing to do with it being a gay

bookstore," and "I think [the matter] is resolved."

Sprouse said he asked for the assistance of the local ACLU which asked that he make a request to them in writing. He said he would be unable to make the request until the matter had settled down. Sprouse told *GCN* he had been upset and saddened by the affair. He has sent the banned materials to his Fort Lauderdale outlet.

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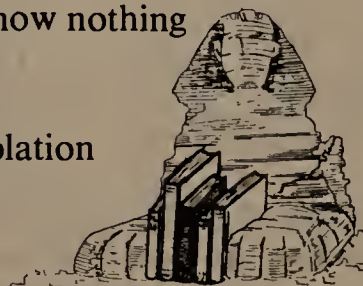
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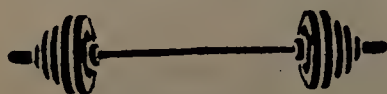
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# Ten Percent Revue Flaunting It Every Day

By Michael Glover

Using only simple daubs of lavender and aqua in its costumes, set, lyrics, and music, the *Ten Percent Revue* is a warm and often funny portrait of the day-to-day lives of lesbians and gay men, performed by an upbeat cast of two lesbians and three gay men.

In *Ten Percent* composer and lyricist Tom Wilson Weinberg has loosely linked 20 songs and a couple of conversations. In the hands of someone less skilled, his vision of everyday images would easily come across as simplistic and trite. But somehow Weinberg manages to hold our attention and make us feel good with very simple material.

The strongest voice in the company is clearly that of Eliot Pilshaw, who is no stranger to the cabaret format of *Ten Percent*. Pilshaw is able to woo us with his clear tones in his solos, but also can hold back his strength and blend well with the other voices. Unfortunately Weinberg is not always able to do the same, and his piano sometimes overpowers the singers.

One song where the balance works well is "If I Were / I'd Like To Be". Robin White-Portnoy opens the song by telling us what her life would be like if she were a gay man: "I'd vacation in Key West, with an alligator on my chest... I'd go out every night, dancing til dawn... I'd have brunch every day."

The image of this big black woman lusting after every stereotype of upscale gay male life is one of the highlights of the show. Then cute blonde joey [sic] Brandon responds with an equally outrageous "I'd like to be a lesbian / then I could fix my car... I'd grow my own food / I'd have a cat named Gertrude... Soft and tough and ready for action / I'd like to be an Amazon."

Weinberg's songs are often criticized for their lack of political substance. But in "Flaunting It," sung first by Weinberg and later by the entire company, it's clear that Weinberg's politics are of living his personal life honestly and openly as a gay man.



Ten Percent Revue cast (clockwise from bottom): Tom Wilson Weinberg, Jean Gauthier, Elliot Pilshaw, joey Branden and Robin White-Portnoy

He sings of not censoring what others might overhear, of telling the nurse "he's my next of kin," of "walking my poodle on a studded leash" — everyday situations where honesty is tested again and again.

Even though the rhetoric is missing, and at first glance Weinberg's statements may seem to have no politics at all, at closer inspection *Ten Percent Revue* is about one of the hardest kinds of personal politics to achieve, that of being ourselves.

*Ten Percent Revue will run at 8pm Fri., Sat., and Sun. nights through April 28 (except April 5-7) at the Arlington Street Church, Arlington and Boylston Streets, Boston. Tickets are available at Glad Day, New Words, Bodyworks, Bostix, and the Freedom*

*Center Bookstore. For information and reservations call 617-542-3622.*

## Baths

Continued from page 3

withdraw the initiatives and on political leaders to propose alternative ways of increasing AIDS awareness.

One idea being bandied about calls for a one dollar surcharge to be levied by the baths and bars in town and to have that money earmarked for the Clinic's AIDS programs. Many feel that some sort of compromise is close at hand that will avoid the sensational and inflammatory campaign activists fear. As Kameny hinted, "I have good reason to believe that this initiative will not go much further."

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GM, 27 seeks stable, friendly person to share newly renovated large apt. in Jamaica Plain, near T. Call Jim 524-5930. (37)

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LF 33 sks same 25+ for 5 rm apt, 2 porches, nr new Davis Sq T Sta. Rent \$250 Incl most util. Dogs ok, I have one. Call Diane 625-1039 hm, or 354-3544 wk — leave message. (c)

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#### P-TOWN RENTAL

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### ALUMNAE/I GROUPS

#### BOWDOIN COLLEGE GAY AND LESBIAN ALUM

A group has been formed to support the Gay-Straight Alliance on campus and possibly other activities. Those interested please contact Peter Prins 510 E 20th St New York, NY 10009. (36)

### PUBLICATIONS

#### LIVING TOGETHER AGREEMENT FORM

Don't move In without it! Do-it-yourself kit for all couples. Plus free compatibility quiz! \$19.99. Guaranteed. The Legal Group, 8306 Wilshire Blvd, #603, Beverly Hills, CA 90211. (38)

#### JAMES WHITE REVIEW

A gay men's literary quarterly publishes interviews Quentin Crisp Robert Patrick Poets Ian Young Jim Holmes Antler Steve Abbott Prose Richard Hall John Gilgun new voices subscribe \$6 a year sample copy \$2. PO Box 3356 Traffic Station, Mpls, MN 55403 Submissions welcome send SASE.

### JOB SEARCH

Intelligent responsible man seeks full-time job where I can maintain my sanity and sense of humor. Good driving and people skills. Call Jim O'Brien at 576-2114.

### JOB OPPORTUNITIES

People wanted for greenhouse work in Arlington. Must like gardening, willing and able to work long hours. Do not mention GCN. Bill 646-0119 (36)

PARALEGAL: Legal serv. office seeks para. Duties incl. client intake, referrals, admin. tasks. Legal serv. or advocacy exper. req'd. Span. speaker strongly pref. \$14,400 + DOE. Resumes by 3/31/85 to:

Volunteer Lawyers Project  
8 Winter Street  
Boston, 02108 (36)

MAINTENANCE/HSEKEEPER POS For women's guesthouse in Provincetown. Starting April. Call Gabriel's at (617)487-3232. (38)

MICHIGAN AREA PROGRAM COORDINATOR for Ann Arbor office of American Friends Service Committee. Creative person with extensive experience in program supervision and development, and office management. Challenging work with a diversity of people. Current programs In Criminal Justice/Peace Ed. \$19,22,000. Resume by April 30 to Josephine Colling, AFSC, 1414 Hill St Ann Arbor MI 48104. An Affirmative Action/Equal Opportunity Employer. (36)

#### GCN JOB OPENINGS

GCN is seeking applicants for the following positions:  
**DESIGN DIRECTOR:** Estab overall design of paper, oversee prod nght, design or assign covers, cntrsp artwrk/layout, monthly suppl graphics. Requires graphic design/art skills. Fam w/type specs, design/layout exp pref.

#### JOBS IN BATTERED WOMEN'S SHELTER

Childcare, Hispanic inhouse, and legal inhouse workers positions available. Resumes to Alternative House POB 2096 Lowell 01851. Third World + former battered women encouraged to apply. (38)

Full-time office manager for Resist, a foundation for the radical left. Min. 2 year commitment starting 5/85. Demonstrated experience working with grassroots organizations and proven communication, writing and office skills. Strong commitment to anti-racist, feminist and anti-militarist politics. Salary 14K plus benefits. Resume, cover letter and writing sample to Resist, 38 Union Square, Somerville, MA 02143 by April 8th.

#### SOJOURNER AD REP

Boston's feminist paper needs f/t rep to sell & layout ads. Experience helpful; knowledge of Boston & enthusiasm crucial. 9-5 five days/week, salary, bonus, health ins, paid vac. Cali or write ASAP: Sojourner, 143 Albany St, Cambridge, MA 02139. 661-3567. (37)

### TRAVEL AGENCIES

#### FOREX TRAVEL

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### VACATIONS

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#### VERMONT GUESTHOUSE

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### SERVICES

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#### GAY MEN'S THERAPY GROUP

Openings. Group focus is on intimacy, gay identity, relationships. Individual therapy also available. Sliding fee. Call Francis Giambrone 628-6988.

# CALENDAR

## sunday

**Cambridge, MA** — Lesbian Children of Alcoholics Al-Anon. 6pm, Living room, Clark Bldg., Mt. Auburn Hospital.

**Orono, ME** — Wilde-Stein Club for lesbians and gay men. South Bangor Lounge, Memorial Lounge Union, UMO. 7PM.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St (Beacon Hill) Info: 497-8282. Please send all BAGLY mail to: GCN, Box 106Y, 167 Tremont St., Boston 02111. See Wed. listings for rap meeting

**Boston, MA** — A support group including deaf and differently abled women. Free brunch. Captioned movies, entertainment and interpreters. Every third Sunday at Somewhere Else, 295 Franklin St. Info: (617)423-7730.

**Cambridge, MA** — Gay Volleyball. 6:30 to 7:30PM, warm-up and drills. 7:30 to 9:30PM, play. Various levels. Info/location: Jay 262-4896 or Harry 536-4540.

**Burlington, VT** — Gay Volleyball. 5:30 to 7:30PM Info: (802) 482-3528 or (802) 862-4019.

**Bangor, ME** — Gay AA meeting. 4PM, 126 Union St.

**Boston, MA** — "Boston's Other Voice." WROR, 98.5 FM. 12:30AM.

**Boston, MA** — "Musically speaking." Women's music, ideas, announcements WMBR, 88.1 FM 1-3pm.

**West of Boston, MA** — West of Boston Lesbians. Social events on Sunday afternoons, twice a month. New members welcome. Info: Amy 486-8848 or Dorothy 875-1108.

**Cambridge, MA** — Black and White Men Together of Boston 2nd Sunday of each month. Info: Tom 536-3392 or Dick 247-3043

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 7:30pm. OOB of-ice

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets 2nd Sundays Info: Box 1614, Orleans 02653

**Concord, NH** — Concord Area Gay Youth. Support group for youth 16-22. Rap session and social time. Info: Ron 225-5622.

**Keene, NH** — Pollucks and other fun get-togethers for lesbians 1st Sundays (2pm) and 3rd Tuesdays or Wednesdays (6pm). Info: Keene Kiondykes. Box 261, Gilsom 03448.

**Central, VT** — Central Vermont Gay Men (CVGM) meets 1st Sunday of the month for socializing, business and a meal Info: Box 42, Barre 05641

**Northern VT/NH** — League of Gays (LOGS) meets 3rd Sundays Info: (802) 626-3618 or write Box 703, St. Johnsbury 05819

**Somerville, MA** — Somerville/Medford Gay and Lesbian Alliance, 1st Sundays, 4-6PM, Continental Cafe and Restaurant, 295 Somerville Ave., Union Sq Info: Bob, 628-5875, or Helena, 625-3172.

**Augusta, ME** — Interweave, a support/social/political group for gay men and lesbians. Meets 1st Sundays of the month Polluck 6:30PM, program follows All Souls Unitarian. 11 King St

**Bennington, VT** — Lesbian/Gay Christians meet for interdenominational bible study, prayer and discussion. Info: 588-6564

**Gardner, MA** — New Direction St. Michael's Outreach Service 10AM Office hours 7-9AM and 4-10PM. Info: (617)536-7005.

**Aroostook County, ME** — Northern Lambda Nord, Northern Maine and New Brunswick support group, holds business meeting and polluck on the 1st Sun. each month Info: NLN, Box 990, Caribou 04736 Gay Phoneline: (207)896-5888

**Boston, MA** — The Metropolitan Community Church of Boston, with a special ministry to the lesbian and gay community, meets at 7pm in the Old West Church, 131 Cambridge St. Info: 523-7664

**New Haven, CT** — Gay Fathers of New Haven meets biweekly on Sundays at 7pm. Info: PO Box 5041, New Haven CT 06520

**Portland, ME** — Lesbian Support Discussion Group 6 Bpm, 92 Bedford St. Info: 780-4085.

## monday

**Bangor, ME** — Bangor Area Gay-Lesbian-Straight Coalition. 7:30PM, 126 Union St (2nd and 4th Mondays)

**Boston, MA** — "Musically Speaking." women's music and ideas. WMBR, 88.1FM. 8-10PM

**Boston, MA** — "The Woman's Talk Show" WRBB, 104.9 FM 6-7PM. Music, information, interviews.

**Waltham, MA** — Triskelion, the Brandeis Gay/Lesbian Coalition. Discussion group 9PM. Info: 647-4838 or P.O. Box 32, Brandeis U., Waltham 02254.

**Nashua, NH** — Nashua Area Gays meet at 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

**Portsmouth, NH** — Seacoast Gay Men. 7pm (except 1st monday of the month and holidays) Unitarian Universalist Church, 292 State St., side-door basement. Info: Mark Miller (207) 646-2748 or write, SGM, PO Box 1394, Portsmouth 03801.

**Storrs, CT** — Eastern Conn. Christian Gay/Lesbian Concerned meets at Waggoner Chapel of Storrs Cong. Church on UConn campus. Info:742-3030 and 872-6531. Meets 2nd and 4th Mons. at 7pm.

**Cambridge, MA** — Lesbian mothers and co-parents rap; thld Monday of the month, 8pm, Daughters of 8illits, 1151 Mass Ave., Old Cambridge Baptist Church. Info: 661-3633.

**Natick, MA** — Gentle Empowerment Together; lesbian support/discussion group. 7-8:30pm, Natick YWCA, 231 Bacon St.

**Portsmouth, NH** — STO Clinic for men and women of all sexual orientations. NH Feminist Ctr., 232 Court St. (603) 436-7588 \$15 basic fee.

**Cambridge** — Old Cambridge Baptist Church lesbian/gay group exploring the spiritual dimension of life. First and third Mondays, 8PM. Info: 776-1944.

## tuesday

**Springfield, MA** — Gay and Lesbian AA, 7PM, Faith Church. Sumner Ave. Info: 732-9283

**Boston, MA** — AIO3 Related Complex group. 7pm Gay and Lesbian Counseling Service. 600 Washington St Info: 536-7733

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tuesdays. Info: (413) 442-7772.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the 2nd Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Manchester, NH** — Manchester Men's Group. Weekly support group for gay and bisexual men 7:30pm for coffee and discussion. Info: Jack 669-0096.

**Portland, ME** — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian, 425 Congress St. Bpm. Open to all.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm. 1st Tuesdays. Info: 249-7691.

**New London, CT** — New London People's Forum. Support group for gay men and lesbians. Info: 536-3095 (4-9pm).

**Boston, MA** — Nat. Ass. of Social Workers, Gay and Lesbian Task Force meets 1st Mons at 8PM Info: Lorry 436-7521 or Carrie 482-0557.

**Cambridge, MA** — Lesbian coming out discussion group. 2nd Mon. 8PM All women welcome. Daughters of 8illits, 1151 Mass Ave Info: 661-3663.

**Cambridge, MA** — Daughters of Billits. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave (Harvard Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Cambridge, MA** — Lesbian S/M support group every week. 7:30pm. Info: 776-7957. Open to lesbians supportive of or into S/M.

**Cambridge, MA** — Boston chapter, Parents and Friends of Lesbians and Gays meets 1st Tuesday of the month at First Parish Unitarian Church, 630 Mass Ave., Arlington Ctr

**Northampton, MA** — New Alexandria Lesbian Library; meeting for those interested in being Library workers or contributors. 7:30-10PM. Info: (413) 584-7616.

**Boston, MA** — Urania lesbian/bisexual women's S/M support group. 1st Tuesdays. 7:30PM Info: Betty, 731-4230 or Brianna, 623-0138, or write, Box 23, 89 Mass Ave., Boston 02115.

**Boston, MA** — Coming Out Group and Bisexual Support Group at Aradia Counseling for Women. Info: Cathy, 247-4861 x58.

## wednesday

**Orono, ME** — Wilde-Stein Coming Out Group, 5:30PM, Ham Room, Union Bldg. University of Maine.

**Kingston, RI** — URI Gay Task Force political group and confidential support group. Info: The Women's Center, (401) 792-2997.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Boston, MA** — Boston Gay Men's Chorus meets every week from 7-10pm, Arlington St. Church. Info: 482-6983.

**Boston, MA** — Lesbian Couple Support Group facilitated by lesbian couple at Aradia Counseling for Women. Info: 247-4861x58.

**Boston, MA** — Lesbians Ending Relationships, 6-7:30PM, Aradia Counseling for Women. Info: 247-4861x58.

**Boston, MA** — Project Place orientation. Every Wed. 6:30pm, 32 Rutland Place (So End). Info: 262-3740.

**Boston, MA** — Lunchtime for Lesbians: Hangout/discussion group. Come to 600 Washington St. Rm 219, Noon. Info:542-5188.

**Cambridge, MA** — Lesbians with children support group. 8-10PM, every other week. Women's Center, 46 Pleasant St., Central Sq Info: 354-8807.

**Cambridge, MA** — Daughters of Billits 35+ women's discossion and social group. 7:30pm. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 8pm. 2nd Wednesday and last Friday of each month.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance. Info: 293-5183.

**Hampden County, MA** — Social/support group for lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

**Hyannis, MA** — Lesbian Support Group meets 1st Wednesday of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on 2nd



# CALENDAR

**March 23  
to  
April 4**

## 23 saturday

**Ashland** — Tri-county Association social at Bob's. 8PM. Info: 879-7527.

**Boston** — *Ten Percent Revue* benefit for the **AIDS Action Committee**. Arlington Street Church. 8PM. \$10 at the AAC office. Info: 536-7733.

**Cambridge** — *Sister of Fire*, a play about the British witch trials; Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. \$7. Runs Fri.-Sat. until April 6. Info: 661-7263.

**Cambridge** — *In the Name of the People*, Boston-area premiere of new film about El Salvador; Cambridge YWCA, 7 Temple St., Central Sq. 7:30PM. \$2.75. Also Sat. and Sun. Info: Angry Arts, 522-1058.

**Medford** — "Solitude's Companions: Portraits of Rural Women," first of two-part series; WMFO 91.5 FM. 10AM-2PM.

**Boston** — "Substance Abuse in the Gay Community," discussion with Greater Boston Gay Men's Association; St. John the Evangelist, 33 Bowdoin St., Beacon Hill. All welcome. Please bring food or drink. 8PM.

## 24 sunday

**Boston** — Welcome-to-Spring **Bike Ride** with Chiltern Mt. Club. 10-15 miles, generally flat. Meet at Boston Public Library at noon. Info: Bob, 266-3812.

**Boston** — **Seventh-day Adventist** discussion: "Homosexuality from a Seventh-day Adventist clergyman's perspective," Info: Dave, 1-668-8534 or Alan, 1-365-5636.

**Jamaica Plain** — JP Lesbian & Gay Neighbors **potluck dinner**, bring food and non-alcoholic drink; First Church Hall, Eliot & Centre Sts. 4PM-7PM. Info: 522-3894 or 524-7044.

**Cambridge** — Red Hearts monthly **potluck brunch for leftward-leaning gay-men**. 10AM-1PM. Bring food. Info: Elliot, 868-0006 or George, 547-2120.

**Somerville** — Gay/Lesbian Alliance **Pizza Party**; bring household items for Respond shelter. Continental Cafe & Restaurant, 445 Somerville Ave. 4-6PM. Info: Helena, 625-3172 or Bill, 623-3786.

## 25 monday

**Cambridge** — **Black & White Men Together**: "Resisting Racism Discussion Group." 8PM. Info: 536-1160.

**Boston** — "Cuba: 3 Artists, 1 Critic"; Tower Aud., Mass. College of Art, 621 Huntington Ave. 2PM. Free. In Spanish & English. Info: 232-1555 x504.

**Acton** — Adult children of alcoholics film, "Soft Is the Heart of a Child"; Acton Congregational Church, Concord Rd. 7:30PM. Info: 263-6788.

**Boston** — "The Actor" by Roger Manvell; Playwrights' Platform Studio, 43 Charles St. 7:30PM \$3/\$1.50 students. Info: 720-3770.

**Boston** — "Annie Isn't Singing Anymore," an original play by Susan Davis et al.; Next Move Theater, 1 Boylston Place. 7PM. Sponsored by the Mass. Coalition for the Homeless. \$10. Info: 523-6400 x610.

**Boston** — "And They Never Came ..." radio program by **women orphans**. 6PM. WRBB 104.9 FM.

## 26 tuesday

**Boston** — **Free South Africa Movement** lectures by Pearl Robinson & Benji Hiller; Lincoln House Room, Harriet Tubman House, 566 Columbus Ave. 7:30PM. Free. 227-7335.

**Boston** — **Marching Band for Gay Pride** practice; 140 Clarendon St., YWCA, Rm. 707. 7:30PM. Info: Wayne, 726-3161 (days), Mary Helen, 875-4194 or Greg, 236-1641.

## 26 tuesday

**Cambridge** — **Younger Lesbians**, 22 and under meeting; Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

## 27 wednesday

**Boston** — Gala Opening of the **Women's Theater Festival**. Continuing through Sun. Tonight: Kuumba from Baltimore. 7:30PM. At Boston Shakespeare Co. 52 St. Botolph St. Info: 267-5600.

## 28 thursday

**Cambridge** — Adult children of alcoholics film, "Soft is the Heart of a Child"; Touchstone Center for Personal Growth, 678 Mass. Ave. Suite 401. 7:30PM \$6. Info: Jean Williams, 576-2114, or 371-2238.

**Boston** — **Mischief Mime** and more at the Women's Theater Fest. 8PM. See 27 Weds. for details.

**Boston** — **Gay Community News** always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.

## 29 friday

**Newton** — Conference on **battered women**, Lenore E. Walker, keynote speaker; Holiday Inn, 399 Grove St. 8:15AM-5PM. Info: 969-6837.

**New Hampshire** — **Whitewater canoeing** with the Chiltern Mt. Club; Class II "cute" rapids. Weekend trip. Info: Roy, 661-1436, or Betsy, 899-1606.

**Boston** — **Spiderwoman** and more at the Women's Theater Fest. 1-10:30PM. See 27 Weds. for details.

**Cambridge** — "Strange Bedfellows: Feminists, the Right and Anti-Pornography;" by Lisa Duggan. MIT Room 9-150, 105 Mass. Ave. 8PM. Free. Info: Black Rose Forum, 547-5513.

**Boston** — **GCN VOLUNTEER NIGHT!!!** Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

## 30 saturday

**Boston** — **The Ninth Annual Artists' Ball**; Boston Center for the Arts, 539 Tremont St. 8PM-1AM. \$10/in advance, \$12.50/door. Info: 227-2443.



Artists' Ball

**Amherst** — New England **Central America Network** conference, including workshop on feminism and solidarity work; Two-day conference. Info: 491-4205.

**Boston** — **Erotica 3**, the third annual erotic arts show; Gallery at the Piano Factory, 791 Tremont St. Opening reception, 7PM-11PM. Exhibit continues until April 14.

**Boston** — **Split Britches** and more at the Women's Theater Fest. 1-10:30PM. See 27 Weds. for details.

## 31 sunday

**Somerville** — **Women's book discussion** group open to new members; this week: *A Reckoning*, by May Sarton. 4PM. Info: Nancy, 489-3601 or Liz, 666-0350.

**Boston** — **El Salvador** history, present-day reality, music and poetry; WMFO 91.5 FM. 5-11PM.

**Boston** — **Boston Gay Men's Chorus** in Concert with Orchestra; Jordan Hall, N.E. Conservatory. 8PM. Sign language-interpreted. \$10, \$8 & \$6. Info: 536-2412.

**Medford** — "Choosing Children" film; Cabot Aud, Tufts Univ. 7:30PM. All welcome. Free. Info: 623-6045.

**Cambridge** — **Gloria T. Hull** will read from her new book, *Give Us Each Day: The Diary of Alice Dunbar-Nelson*; New Words Bookstore, 186 Hampshire St. 2-4PM. Info: 876-5310.



Gloria T. Hull

**Boston** — **Bike trip** from the South End to Upper Mystic Lake with Chiltern Mt. Club; 15-20 miles flat ride. Info: Bob, 266-3812.

**Boston** — "Women in the Church, Part II," Emmanuel College, Marian Hall. 2-4PM. Info: 735-9946.

**Boston** — **Marathon of performances** at the Women's Theater Fest. 1-6PM. See 27 Weds. for details.

## april 2 tuesday

**Cambridge** — "South Africa: Report from the Battlefield," slide lecture by David Goodman; First Parish Church, 3 Church St. 7:30PM. \$2. Info: 354-0008.

**Cambridge** — "Learning to Use Self-Suggestion Towards Achieving Success," a workshop with P. Blair Johnson and Marie DeVincentis of C.A.L.M.; Old Cambridge Baptist Church, 8PM. \$1. All women welcome. Info: 661-3633.

**Brighton** — **Pre-Passover seder** with Am Tikva J.C.C.; 50 Sutherland Rd., Cleveland Circle. Potluck. Jews and non-Jews welcome. Info: 782-8894.

## 4 thursday

**Hartford, CT** — **Christian Walker's** photos from Boston's "Combat Zone"; Real Art Ways. Continues through 5/11. Info: Box 3313, Hartford 06103, or (203) 241-9056.

## Notes

**as is**, by William M. Hoffman, directed by Marshall W. Mason. With Claris Erickson, Steven Gregan, Jonathan Hadary, Jonathan Hogan, Ken Kliban, Lily Knight, Lou Liberatore and Mark Myers. At Circle Repertory Company, 99 7th Ave South. Co-produced by Circle Rep and The Glines. Through April 21

The first play about AIDS to be produced by a "mainstream" New York theater, *AS IS* is a good, heartfelt piece of work. Playwright Hoffman has clearly written from a deep sense of personal and collective need, and director Mason has seen to it that the play makes its mark theatrically in a handsome, committed and well-acted production.

Essentially a realistic play in the familiar Circle Rep mode, *AS IS* focuses on one middle-class white male couple. Rich, a writer, and Saul, a photographer, are in the process of breaking up their long-term relationship when Rich discovers he has AIDS. The play charts his journey through denial, anger, fear and finally acceptance, in the course of which he opens up to Saul's love for him and learns to acknowledge the strength of the bond between them.

Rich and Saul are drawn sharply (if not profoundly) and the concise and often funny writing makes the dynamics of their relationship clear and credible. Hoffman gets particularly high marks for not softening Rich's personality; he just isn't a very likeable person, yet by the end we are moved to feel deeply for him. Jonathan Hogan's performance likewise grows as the play progresses, and I cried during his final scenes. Jonathan Hadary, in the more self-consciously witty role of Saul, stays firmly within its bounds and gets his laughs as well. He made me cry too. If some of the heavier moments edge towards soap opera, the clarity and honesty of Marshall Mason's direction manages to keep bathos at bay.

Mason is less successful with the surrounding material, though the various vignettes and group scenes — hotline, therapy group, bar, Sheridan Square drug scene — break up the rhythm of the main scenes nicely and are slickly staged. The problem is twofold: Mason's strength as a director lies in character interaction rather than visceral visual punch (the leather bar scene in particular lacks sensual, erotic pull to balance the comedy) and — though never weak or overlong — some of Hoffman's writing in the "informational" scenes is more functional than gripping.

One of the things I like best about the play is that Hoffman hasn't toned down the sexuality of his central characters for a straight audience. Rich and Saul's regret for a time gone-by of free-wheeling "safe" sexual activity is explored with humor and empathy — and without apologies or moralizing. Nor does the final affirmation of life and love neglect sex as a positive force in people's lives. At the same time, Hoffman and Mason are clearly aware that the various non-gay characters such as Rich's brother (with whom he has a tearful reconciliation) can provide straight audiences with another way into the story. The most conscious device to widen the scope of the play is provided by Claris Erickson's hospice worker, whose monologues provide a poignant (if somewhat pat) frame for the play's main action.

Whatever its incidental weaknesses, and the limitations of its class focus and realistic genre, *AS IS* is a moving and, yes, entertaining play. It reminds us that one of the basic functions of theater is to give visible and audible form to the inchoate, shared fears and hopes of the community; in its honest decent way, that's exactly what *AS IS* does.

— Nicholas Deutsch

Calendar compiled by Miranda Kolbe

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